INTRODVCTIO.

An Introduction to the holy Understanding of the Glasse of Righteousnes.

Wherin are vttered many notable Admonitions and Exhortations to the Good-life, also sundry discreet Warnings to beware of Destruction, and of wrong-conceiuing / and misunderstanding or censuring of any Sentences.

Sett-forth by H N, and by him perused a-new, and expressed more playnly.

Whoso is wise, hee will be counselled, to thend he may vnderstand the Parables, and their Interpretations, also the Doctrine of the Wise, and their darke Sayings, Pro. 1.

Hee will be guyded in the straite Path [to the holy Vnderstanding] that; when he goeth; the Way be not tedious vnto him, and when he runneth, that he do not stumble. Pro. 4.

43. b
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STriue not ſo for the Death, by your Errour: and wreſtle not ſo for the Deſtruction, through the Worke of your Hands. For God hath not made the Death, nor Deſtruction: neither reioyceth Hee, in the Deſtruction of the Liuing. For Hee created all things, that they ſhould haue their Beeing. Likewiſe Hee made all People of the Earth, that it ſhould go-well with them. and that there ſhould be no Deſtruction in them. and that more-ouer the Kingdom of Hell ſhould not be on the Earth. For Righteouſnes is euerlaſting, and immortall: but Vnrighteouſnes is the Procuring of Death. *Sap.* 1.

Go not in the Path of the Vngodly: and walke not in the Way of the Wicked: Let it paſſe, and go not therin: Turne from it, and paſſe by. &c. Keepe thine Heart, with all Diligence: for therout goeth the Life. Put-away from thee a

froward Mouth, and let reproaching Lippes bee farre from thee. *Pſal.* 1. *Pro.* 4.

Whoſo ; among you ; is wiſe and expert, let him ſhewe by his good Converſation, his Workes & Fruits in the Meeknes of Wiſdome. &c. For where Enuy and Strife is, there is Sedition, and euery euill Worke. But the VViſdom, which commeth from-aboue or out of the Height, is firſt, Chaſte: after thatt, Peaceable, Modeſt, Conſtant, Gentle, full of Mercy and good Workes or Fruits. For Righteouſnes is ſowne in Peace by them, that maynteyne Peace. *Iam.* 3.

Bee ye all Like-minded, Pittifull, Brotherly, Mercifull, Friendly. Recompenſe not Euill, with Euill, nor Rebuke, with Rebuke: but contrariwiſe, bleſſe. And know, that ye are ther-to called, euen that ye ſhould inherit the Bleſſing. 1. *Pet.* 3.

But aboue all things, put-on the Loue. For the Loue is the Band of Perfection. And the Peace of God keepe the Preheminence in your Hearts. *Col.* 3.

An Introduction to the holy Vnderſtanding of the Glaſſe of Righteouſnes.

The Firſt Chapter.

1. Amids the Varietie of Opinions, *HN* is graunted to ſee, and appointed to ſhewe vnto all Men, Which is the elect and holy Congregation. 7. And the ſame he affirmeth (as an Eye-witnes) to be with the Familie of Loue: 10. without which, all Mans-worke is but a Bondage: 11. and where it is not, there is all Errour, and Miſerie. 13. The Cauſe of Errour, 14. which is not without the Foretelling of God: 16. neither can itt, nor any Mans Fault fruſtrate Gods Promiſes. 20. An Exhortation to reſt vpon the Promiſes of God: and to proue ourſelues: wherby to amend ourſelues, and to winne Others. 27. For God will nowe manifeſt his owne Worke of the Loue: 30. and vnto that his Grace, the holy Miniſter perſwadeth to be obedient.

FOrasmuch as we nowe A
ſynde ſundry ſortes of Communialties Religion-vigers, Tongues, and Peoples: and that, with different Religions, Godſeruices, Conceuings, and Vnderſtandings; eche laboureth to defend his owne Cauſe to bee the Verybeſt: (by meanes wherof, the whole Woꝛld is euery-where [a] in great Diuiſion and

[a] Infra. 4.

Discorde / and all against one another:) And, whilst that I HN (concerning the Diuisions and Discordes / and other Causes which I fynde to be among them in great Reupling, Strife, and Hatred) am vnpartiall towards them all / and do contend with none of them: and that [b] Mercy is nowe in these daingerous Tymes, extended on mee from the highest God [namely / through the Manifestation of his vpright Righteousnes:] Therfore could I not hyde, the Vnderstanding of the vpright Righteousnes, which is, by Gods Grace, [c] reuealed vnto mee.

[b] 1. Tim. 1. b.

[c] Eph. 3. a. Col. 1. c. 2. Tim. 1. b.

2. For the mostholiest Being [which is the vpright Righteousnes and Holynes it selfe: and wherin the true Saints of God and Christ, do liue / and are comprehended] is, out of Gods heauenly Reuelation and his Grace, [d] reuealed vnto me through the Loue of God the Father, for to witnes the same againe / and, out of the Inclination of Loue, to declare it vnto the People on Earth, To thend all Mouthes might be stopped, all Vnderstandings, satisfied, all Hearts wel-affected to the Righteousnes, contented, and all Strife, ended / so to drawe all People to the Peace / and to the Vnitie of Heart in Iesu Christ, vnder the Obedience of the Loue, the mostholiest Godseruice: and that they might so be lead to the holy Vnderstanding of the Glasse of Righteousnes.

[d] Mat. 11. d. Rom. 16. c. Eph. 1. a. 3. a. Col. 1. c. 2. Tim. 1. b.

3. Vnder which mostholiest Godseruice, we witnes and set-forth / the wonderfull Acts of God / which are reuealed and manifested vnto vs, in these last Daies / according to the [e] Foretelling of the Prophets.

[e] Esa. 44. a. 60. 61. 62. 64. 66 Ier. 23. a. 30. c. 33. b. c. Ezek. 36. c. 37. c. Ioel 2. c. &c.

Wher-

4. WHerfore seeing that the Prouidence of God / and all whatt Hee in former Tymes hath spoken, by the Mouth of his holy Prophets / cannot faple nor lye. and that moreouer he cannot [f] leaue his People, like Orphans/ God doth now, according to his Promises, manifest and make-knowne ; by his righteous Judgement in this last Day of the Loue/ Which is his elect and holy Congregation. f Ioh.14.d.

5. For (to thintent there may be an End of Contending) He himselfe, as the true glorious God, who is [g] the Resurrection and the Life reuealeth his Saints / out of his Bosom / where ; since the Tyme they [h] fell-asleep ; they haue rested vntill this Day of the Loue / because they should now in these last Tymes, in the Resurrection of the Righteous, be manifested [i] with Christ, in Glorie/to [k] a righteous Judgement of God on the Earth. g Ioh. 11.c. h Esa.26.b.c. 1.Thess.4 b. i 1.Cor.15.d.e 1. Thess.4 b. k 2.Thess.1.a.

6. Inasmuch then as this righteous Judgment of God, hath his Manifestation in Vs now in the End of the World, through the [l] Appeering of the glorious Comming of Iesu Christ: and will breake-thorowe and appeere, to Righteousnes on the Earth, ouer all the World/ according to the Scripture / Therfore are we also, out of the same Judgement of God, to speake/ and to write, of the vpright Communialtie of the Saints of God and Christ. and to witnes and declare the same, on the Earth / To thend that shee likewise may be manifested to the World / and the World may knowe / that shee is worthy to inhabit the Earth / and that the Will of God the euerlasting Father, may be done [m] on the Earth, as it is in Heauen. B l 2.Tim.1.ã. Act.1.1.b. m Mat.6.b. Lu.11.a.

7. Therfore behold thatt which wee with our
n 1 Ioh. 1. b. 2. Pet. 1. b. 1. Ioh. 1. a. n Eies do see. The right Communialty of the Saints of God and Christ, is of-one-mynde with Vs / and we with Her; as of one accorde with each other, stand vnder the Loue, obediently subiect vnto her Requiring: and the Loue is
o Col. 3. b. to vs all, a o Band of Perfecion / to an heritable Peace for euermore.

8. Wherfore the right Seruice of Loue, is a-
p Isa. 43. b. 65 b. 66. c. Eph. 1. b. 1. Pet. 3. b. mong vs the Little-ones and Chosen of God (in asmuch as wee bring into the World, the p Renewing of Life in Iesu Christ through the same)
q 1. Cor. 13. a. and it shall neuer ceasse. but haue his course among vs for euermore. For God is with vs: Hee bringeth vnto vs; in the Obeying of the Requiring of the same Seruice of Loue, his Blessing and Encreasse / for a Fruitfulnes to his Seruice of Loue.

9. And the holy Spirit of Loue sheweth likewise his Power and Effect among vs: namely / that God himselfe is the Lorde, and the q Manifester and Worker of his Worke; in the Seruice of his Loue, among vs, the Communialtie of his Holy-ones. For He, as a God of Life, doth nowe through vs, and his Seruice of Loue,
r Isa. 33. c. Amos. 9. b. Mic. 7. b. Act. 15. b. s Heb. 12. c. Apo. 21. a. reueale and bring-to-light, r his Building: the holy Cittie Ierusalem s prepared by Him; for an holy Adorning wel-pleasing vnto Him, euen as a Bride is trimmed for Delighting of her Husband.

10. WIthout this Building of the Lorde / and without our holy Communialtie of God and Christ, and without this Blessing or Encreasse, out of the Power of the Almightie / and without this our most holiest Godseruice of

the

the Loue / and of the gratious Word appeered vnto vs according to the Promises / [t] truely all the Mans Worke / and all his Godseruices, Wisdom, and Doctrine / are nothing els but a very Blynding of the Heart / or a Tying and Bewitching of the Senses and Thoughts / how skilfull / [v] how learned in the Scriptures or Languages / howe eloquent / howe wise / or howe glorious and rich of Spirit / soeuer the Man can be.

t Esa. 44. a. 45 b. 46. a. 47 b. Ier. 10. a. b. c

v 1. Cor. 1. b. c

11. Where God ther-fore doth not by vs his chosen Holynes / execute his Office of the Loue / according to his Promises: or where men haue no regarde vnto his Promises, according to the Foretelling of the Prophets: neither do endeauour to the Obeying of the Loue: and whilst the Man goeth-on no otherwise / but according to his owne Mynde. or after the Instigation of his owne Spirit / [x] there cometh the Man into nothing but Sorrowe / and into erring Blyndnes / and Miseries: wherby Manie do either becom faint-hearted and [y] hopelesse: or els finde themselues as vaine and [z] without Vnderstanding / as a foretyn[illegible]s they were. Wherof in the end ariseth; among them that are without Vnderstanding; a Bondage vnto Men / vnder Mens Imaginations: Likewise diuers-sortes of chosen Holynesses, Bewitching of the Heart, [a] and strong Errours. Wherof; alas; ther are nowe euery where to be founde many and mani-sortes among the Children of Men.

C

x Esa. 8. a. b.

y Esa. 13 a.

z Esa. 59. b. Sap. 5. a.

a Col. 2. b. c. 2. Thes. 2. b. 2. Tim. 3. 4. a. 2. Pet. 2. 3. a.

12. Oh / howe do Manie erre / and fayle in their Opinion and Vaine-conceiuing / and howe do Manie turne them from vs / whilst they walke [b] their owne Way / and haue no right

b Esa. 53 a.

regarde to the Promises of God, nor to the Seruice of his Loue: and therfore vnderstand not the Requiring therof.

13. But this, doeth the Gloriousnes of their knowledge, cause/ deceiuing them in their Disobedience. Neuertheles, because of the Shine
t Col. 1. c. c of the spirituall Humblenes, which they behold by it; they suppose that it cannot possibly beguile nor deceiue them: & so they go on/ Some, in a vayne conceited knowledge/ and Some, in a chosen Holynes/ which God hath neuer required nor willed.

14. Manie others forsake all Religions and Ceremoniall-seruices: and euen Gods Promises also. [Insomuch that they giue no credit to God, in his Promises, nor yet expect his Saluation/ in such maner as Hee aforetymes, through his Prophets, hath spoken and promised the same] and so cleauing to the World or to their owne Imagination, they war distrustfull of God/ because in Manie they haue founde the Word of vnregenerate Men. and their owne Word also to be lying: not considering nor vnderstanding, that the Scripture and Prophecies (giuen forth of God aforetymes) must thus be fulfilled, vpon all vnregenerate and opinionish or vain conceited Men. Yea it shall nowe all be fulfilled: Euill, and Good/ Strife, and Peace/ Lyes, and Trueth/ Destruction, and Saluation/ in such sorte as it is written therof. It is the Lordes Testimonie: Hee himselfe hath by the Mouth of his holy Prophets fore-spoken that it shall so come to passe: and his Will it is, that nowe in this last Tyme it shall all be fulfilled.
Rom. 9. 8. d Then who is hee/ that can lett it?

For

15. For in the Rysing-vp of vnregenerate Men, with their Deceiuings, Imaginations, and Lyes; and thatt, in Showe of the Name of the Lorde; [c] to Contention, Confuſion, Blyndnes, and Corrupting of the Gentiles or People, therin is the Scripture, and the Prophets aſwel fulfilled/as in the Setting-vp of Iſrael, to a Saluation of the People of the Lorde. For ſo it was foretold to come-to-paſſe: and ſo it is written therof. Reade Moſes and the Prophets/ togither with the Teſtimonies of Ieſu Chriſt, and of his Apoſtles/ and there ſhall pe ſpnde the ſame manifoldly declared.

[c] Leu. 10.a. Nu. 16.b.c. Deut. 13.a.b 18.b.c. Eſa. 33. 34. 35 42. 43. &c. Ier. 4. 5. 6. 7. 8. 23. 26. 27 28. 29. 30. &c. Mat. 24.b. 2. Tim. 3.a. 2. Pet. 2. 3.a. Iude. 1. b.c.

16. FOr/ albeit that many vain-conceited Men & vnſent Prophets or Preachers, haue ben found lying/ and might pet daily be found ſo: or that wee, through any Ignorance, do any way miſdemeane ourſelues/ pet ſhall God, in his Promiſes/ and in the Mouth of his Prophets, be found true. D

17. He will [f] neuer forgett his Couenant which he hath made with Abraham and his Seed. but, in due tyme, will remember his Couenant/and ſhewe, that Hee is the God of Abraham, and a God of his Seed/ for euermore.

[f] Gen. 17. 2. 12. b.

18. In whom or through whom, He hath heertofore, made his Name notable/ and glorious, among all People. And will pet againe through the ſame, make his Name great and glorious, in the laſt Tyme: ſhewing therin, that the God of Iſrael, is onely the Lorde/ Iſrael, his choſen People/ that his Purpoſe and Wiſdome is ſtedfaſt/ and that the world, by her Wiſdom, knoweth not the Wiſdom of God.

[g] 1. Cor. 1. b. 2. a. b.

19. Therfore it hath pleaſed God alſo / that his

h 1. Cor. 3. c. his elect People should [h] circumvent the World, in her Wisdome. and to saue the World (if they
i 1. Cor. 1. b. c. beleeue God) in Iesus Christ [i] by a foolish Preaching / to thend they may knowe that Gods Foolishnes ; in his People ; is wiser then all the Wisdom of this World. And heerby it is manifest and apparent vnto vs / that Gods Promises abide firme and vnmoueable for euer / and that in his holy and gratious Word they are fulfilled and established / howsoeuer the Requiring of the Obedience therof, be Foolishnes to all the Selfwise.

20. Heeron [that is to say / on the Promises of
k Lu. 1. d. God / [k] & vpon the Consolation of Israel] ought we to trust, hope, and long : euen as the Seed of Iacob ; which is scattered among all Heathen ; doth also hope theron / and long therafter.

21. AND though many vnsent Preachers be ; afore the Coming of Iesu ; risen-vp /
l Mar. 14. b. Lu. 21. a. [l] who haue falsly boasted of Christ, yet let vs notwithstanding remember, that it was so prophe-
2. Tim. 3. a. 4. a. cied of before. and that the Scripture maketh-
1. Pet. 2. 3. a. mention of such things. Therfore reproach none; seeing it falleth-out to vs, all [m] for the best.
m Rom. 8. c.

22. For / if we finde any to be false, deceitfull, vnwise, or lying. yea resistant against our most-hohest Seruice of the Loue / that same is for a Stirring-vp of vs, and for a serious Examining of ourselues / wherby to proue, whether we also might finde such Euill or Iniquitie in ourselues, or not. and whether likewise we ourselues, do
n Gal. 6. b. with humble Hearts, [n] endeauour vs after the Good / as all vpright Christians ought to do. Therfore let vs iudge none : but so much the more-circumspectly looke to ourselues / that no-

man

man o iudge an other / and forgett to iudge himselfe. o Rom.1.a.

23. Nowe, when the Man perceiueth his owne Euill, Falshood, and Lying / and beareth his Iudgement therin/then let him seeke; according to the Doctrine and Requiring of the gratious Word and his Seruice; to finde Grace at Gods hand: and abyding firme in the Hope of Saluation / let him be renewed / in the holy and gratious Word / vnder the Obedience of the Loue: and so; out of Loue; endeauour to drawe an other to the same Grace also / then shall he p iudge nor condemne none. Behold / this is the q true Schoole-rule of Christian Doctrine / according to the Nature and Requiring of the Seruice of Loue. p Mat.7.a. Lu.6.d. q Heb.5.b.

24. IF nowe any man be a Christian / or boasteth himselfe, that he is illuminated / and hath his Fellowship with the Lorde Iesus, let him then r haue also a Christian Nature / and stand subiect with vs vnder the Obedience of the Loue of Iesu Christ. E r 1.Ioh.1.a.

25. But if he be not so / To weet / that he hath no Christian Nature, nor s hath not yet seene the Lorde Iesus, nor standeth subiect vnder the Loue / then can he not assuredly be illuminated / neither be any Christian in the Sight of God, nor yet haue any Fellowship with Christ. s Exod.33.c. Deut.4.b. Ioh.1.b.5.d. 1.Ioh.4.b. t Gen.17.a.b v Esa.2.a.44. a.c.c.a. Ier.23.a.29. b,31.d. Ezek.36.c. 37.c. Ioel.2.c. 2 Act.2.17.d. 1.Cor.15.f. Phil.3.c. 1.Thess.1.c. Tit.2.b.

26. Then if his Fellowship be not with Christ, and his Loue / he ought not to vaunt himselfe as yet for a Christian: but if he submit himselfe with vs / vnder the Obedience of the Loue of Iesu Christ and so grounde himselfe on the Promisses of t God / and on the v Foreshewings of the Prophets and x Apostles of Christ. and beleeueth

God

God, that He is true in his Promises / he may then; as a Learner and Disciple of Christ; speake
y 1. Pet. 3. b. y of the Hope that he hath in Iesus Christ: but he may not iudge an other / much lesse Gods Saints and Ministers.

27. For God will nowe in the last tyme (when the Man; with all his Deceiuings, false Judgings, and Worcking of Lyes; is z run-to-an-end) himselfe appeere, through his Loue, and manifest both himselfe and his true Judgement, by his elect Saints / and bring vnto his Chosen; who are falsly censured of all the false Hearts / and vayn-conceited Wise of the Letter-learned;
z Esa. 10. c.
a Exod. 20. b. Esa. 58. b. 66 c. his a euerlasting Sabbath-day / that they once may haue b rest / that hope in Him. In whom shall be found no Falshod, Strife, nor Guile: but continuall Thankes-giuing / c for the wonderfull Workes of the great Grace of God.
b Esa. 28. b. Apoc. 14. b.
c Apoc. 7. b.

28. HEreon let vs also hope and long, and endeauour that our Fellowshyp might be with the Loue (that in no case we d rest nor sleep in the Sinne) and so; e in the Spirit; sigh and pray Night and Day vnto God / f vntill That come / which shall come, and vntill the Godlynes; which is grounded in the Loue; do appeere vnto vs.
d Rom. 13. b. Eph. 5. b.
e Eph. 6. b. Phil. 4. a.
f Abac. 2. a. Heb. 10. d.

29. Which Godlynes / I do perfectly witnes and declare; out of the Inclination of Loue; in the Glasse of Righteousnes: and do likewise shewe; with full Instruction, the vpright Stocke of Life / wherunto tendeth the Way of the vpright Communialtie or Beleeuers of Christ, and wherunto Mankinde was of God g created / and by Christ, called / to liue therin: (vpon which vpright Stocke of Life / and louely Weeing in the
g Gen. 1. c. Sap. 2. c. Eccli. 17. b.

Peace

Peace, they do all hope & haue a longing which loue Equitie and Righteousnes, To thend that all Those, who haue a Desire to God and his Righteousnes, might be comprehended [h] in the Band of Loue (wherin the vpright Stocke of Life, and Gods Righteousnes, is to be obteyned and inherited) for to inhabit the [i] World agreeably, [k] peaceably, and quietly, with one like Minde to the Loue, in Righteousnes and in all Loue, according to the Promises: and that the World in like manner might, with humble Heart, giue good eare to the vpright Vnderstanding, to the Obeying of the Trueth in the Spirit, To thend that the Seruice of Loue, might euery where haue his Course, without any hindrance. and that the Godlynes might be vnderstood, and [l] knowne, to the Laude and Praise [m] of the Glory of God, and to an euerlasting Thanks-giuing for his bountifull Grace shewed on vs: to weet, that He hath caused vs to see, and made-knowne vnto vs, what [n] his Will is. and what-maner Righteousnes He requireth of vs.

h Col.3.b.
i Psal.37.b. Prou.2.c. Esa.60.c. 2.Pet.3.b.
k Rom.15.a. Phil.4.a.
l Psal.98.a. Lu.1.b.
m Eph.1.a.b.
n Rom.12.a. Eph.5.b. 1.Thess.4.a.

30. IF God therfore hath such a Fauour and Inclination towards vs, That [o] through the Administration of his gratious Worde vnder the Obedience of the Loue of Iesu Christ: He reacheth vs the Hand, and pulleth vs to himselfe out of the Desolation, and Captiuitie of the Deuill, into his glorious Freedom, to thend we should be his Enheritance in his Loue, Then let vs, for our partes, looke to it, that we [p] refuse not the same Grace, nor separate our Hearts therfrom, [q] nor harden them theragainst. but be subiect to his Loue, and loue Him, and

F

o Heb.2.b.
p 2.Cor.6.a. Heb.12.c.
q Psal.95.b. Heb.3.b.4.b.

beare

beare good-will towards Him againe.

31. For He hath shewed his tender Loue [r] and ardent Affection vpon vs first, wakening vs [s] in the Spirit, out of the Sleepe & Death of Sinne, vnto his Seruice of Loue, which reacheth to the euerlasting Life, that we should walke [t] in Righteousnes and Holynes, before Him in all Loue.

32. O, out of such a Disposition of Heart and Mynde, my Wyting is: and vnto this is all my longing, That, if the Lorde would vouchsafe it; I might in the Trueth any where vpon Earth, finde any Communialtie, which might in that maner be comprehended in the Seruice of the Loue, or were inclined thervnto, and that such Grace might befall vs, as to haue Fellowship one with an other.

33. For in the Seruice of the Loue, and in the vertuous Disposition and good Nature, it is all comprehended what God from the Beginning and alwaies, hath willed and required of the Man. Wherfore the Lawe, and the Seruice of the Prophets and Apostles, [v] are fulfilled in the Loue. For to the Righteousnes of the Loue, all of them haue their Seruice: and euen all their Office and Ministration, is to the Loue, that so in the last tyme, the Loue [x] the true Perfection might abide [y] in her Seruice, for euermore.

r Ioh. 3. b. Rom. 5. a.
s Ezek. 37. b. Eph. 2. a.
t Lu. 1. b.
v Mat. 22. d. Lu. 10. c. Gal. 5. b. 2. Tim. 1. a.
x Col. 3. b.
y 1. Cor. 13. b.

The II. Chap.

1. The Loue neuer fayleth. 3. The Lawe and the Prophets are not abolished by the Beleefe: 6. but when the Loue is come, and men are established in her: then, and not before, is the Seruice

Seruice of the Lawe ceaſſed. 9. The Tyme is come, that the well-mynded People ſhall ioine to the Loue, and fynde Nouriture in her Seruice, 11. according as the Prophets haue foretold. In which Tyme, the Houſes of *Iſrael* and *Iudah*, ſhall be gathered into One: and the Gentiles alſo be ioyned vnto them. 14. *H N*s mylde and peaceable Seruice heerunto: yet without Flatterie. 21. He exhorteth to make this holy Life; which by this Seruice is ſet-forth; our Patterne of Righteous-liuing: putting-away euill Thoughts, and Reproaching-lippes. 26. The Vengeance of the wicked World, in the laſt Tyme.

YEa though the Prophecies A
ceaſſe / and the knowledge leaueth-of / yet the Loue neuer [a] fayleth. For the Prophecying is in parte / & hath his Prophecie: and the knowing is in parte / & hath his knowledge: and they do all ceaſſe in the Loue. In likemaner, the Lawe alſo hath her Doctrine: out of which, in the End, the [b] Loue is required. [a] 1. Cor. 13. b. [b] 1. Tim. 1. 3.

2. When the Perfection therfore cometh, that we be eſtabliſhed in the Loue, then is the Lawe, the Prophecying, and the knowledge, fulfilled & accompliſhed: or then is the Obedience ſhewed in the ſame Commaundement and Doctrine of God. And not before.

3. TO thintent therfore that the Obedience, which auayleth before God, ſhould be ſet-vp / the [c] Beleefe was publiſhed to Salvation, through the Seruice of the holy word of the Apoſtles of Chriſt: Howbeit, not to breake nor [c] Rom. 10. b. Gal. 2. 3. a.

to set-aside the Lawe of Moses, and the Prophets/ neither the Obedience thereunto, [d] but to establish/ and to fulfill them.

[d] Mat. 5. b. Rom. 3. d.

4. Therefore Many do vtterly mistake and faple in their Imagination/ [e] because they vnderstand not the Scripture: and because they thinke (before the Loue of [f] Christ hath any Forme in them) that the Lawe and the Prophets be fulfilled. and that they ars not bound to be obedient to the Lawe.

[e] Mat. 22. d.

[f] Gal. 4. c.

5. Beloued/ consider once rightly; I pray you; howe/ and in what-maner/ or in what vpright Fruites of Righteousnes/ the Lawe and the Prophets are fulfilled. For behold/ Must not the Lawe require of vs [g] the vpright Righteousnes/ and besides, remaine from one Generation of Men, to an other; in her Seruice and Degree, for euer? And do not the Prophets prophecie thereunto/ or haue not the Prophecies and Preachings/ their Seruice to that purpose/ euen to make the vpright Fruites of the Lawe/ knowne? And must not we then in like maner, through the Beleefe (in the knowledge of the Righteousnes) passe-on obediently towardes the same/ to our Saluation/ that so throwe the Beleefe; wee might bring-forth the Fruits of the vpright Righteousnes of God/ which are required by the Lawe. and be made the Children of the newe Testament/ through Iesus Christ, in his Blood/ [h] wherby we might be iustified from the Sinne: and so liue with eche-other in all Loue?

[g] Rom. 3. c. & 8. a. Gal. 2. b. 5. b. c.

[h] Rom. 3. 6. a. Col. 1. c. 2. b. Heb. 9. b.

6. Now when we are [i] established in the Loue/ the foregoing Seruices [namely/ of the Lawe and Prophets] haue then the first time fulfilled their

[i] Eph. 3. b. Col. 2. a.

Office

Office with vs / and their Requiring doth also with vs, then [k] ceasse / and they haue with vs their Rest and Forme in the Loue: And so then haue we Peace, [l] with God. and likewise Loue and Peace, among each-other. It is true. k 1.Cor.13.8. l Eph.2.b.

7. VErily/that same, when it appeereth and is present / is the true Beeing which is perfect. And therfore the Loue, is the highest Good / [m] the Fulfilling of the Lawe / and the [n] Principall-scope of the Beleefe. B m Deut.10. Mat.22.d. Rom.13.b. Gal 5.b. n 1.Tim.1.b.

8. For though a man could speake euen as with Angels tongues: or had such Faith / [o] that he could moue Mountaines out of their places: and though he wrought Wonders and Signes: or were endewed with such knowledge / that he could open / and declare all Mysteries / and discouer all secreat Treasures: or / that he gaue all his Goods to the Poore: or did out of a religious humble Seruice [p] shewe a certen Obedience: or as a Seruant, were euery-ones Minister: or [q] by meanes of Persecution fled from Land, to Land/ and from Cittie, to Cittie; yea though he yelded his Bodie to be killed / or gaue it ouer to be burnt/ Yet truely, all these things cannot profite the Man to Saluation/ nor to the Wel-pleasing of God/ [r] if he haue not the Loue. For without the Loue, they are all of no value. Wherfore let not men without the Loue giue any respect vnto them / as if they were any thing. much lesse, hold of them. For they do all ceasse / in the Loue. o 1.Cor.13.d. p Col.2.c. q Mat. 10.c. 23.d. r 1.Cor 13.a.

9. THerfore the Tyme commeth/ (yea it is come already) that it shall com-to-pas/ that all Religions/ all that are good of Will/ and euery Vnderstanding, Conceiuing, and Know-

ledge, shall be brought-in vnder the Obedience of the Loue/ to the vniforme Building of Ierusalem [s] or House of God, [t] and Bodie of the Communialtie of Christ: And euery Vnderstanding shall willingly yeeld itselfe captiue vnder the Obedience of the Loue. [v] According as it came-to-pass in the Seruice of the Communialtie of the Apostles of Christ, vnder the Obedience of the Beleefe / in asmuch as the Seruice of the Communialtie in the Loue, is not lesse then it. For in the Communialtie of the Loue, Christ is [:] personally, with the Father, at his Right-hand. In whom is the Forgiuenesse of Sinnes.

[s] Esa 33.e. Eph. 2.c. Apo. 21.a.

[t] Rom. 12.a. Eph. 4.b.

[v] Act. 2.d.e. 3. 1.c. 4.c.d. 5 a.b. &c.

10. Whosoeuer therfore hopeth in Christ, and whosoeuer is instrme, feeble, or weake. and is [x] hungrie or thirstie after the Righteousnes / hee obteyneth his Nouriture and Strengthning, out of the Loue. Yea euery-one that is fallen or broken, [y] or is strayed and separated, from the true God and his Christ, shall through the Loue and her Seruice (if he conuert/and humble himselfe / and be wel-affected to the Loue) be restored/ and brought-to-right againe. And therfore growe ye vp / and [:] through the Loue, [z] become manly, in Iesu Christ.

[x] Mat. 5.a.9. b. 11. a.

[y] Esa. 51.a. Ezek. 34.b.

[z] Eph. 4.b. 1. Thess. 3.b. 2. Thess. 1.a.

C 11. Behold / Vnto this Seruice of Loue, haue all the Prophets of God and Apostles of Christ, born-witnes in the Word of Trueth and Life. And therin likewise is restored / all [a] what God hath spoken by the Mouth of all his Prophets, from the Beginning of the World.

[a] Act. 3.e.

12. For all the Doctrine of God / the Lawe, and the Prophets / the Images, Figures, and Ceremonies, do witnes of this Tyme of Grace, concer-

concerning the Reſtoring of the Man in the Loue [Which is, the gratious Worde promiſed in the laſt tyme] In which Loue, the Houſe of Iſrael and the Houſe of Iudah ([b] which nowe are diſſolued/ and ſcattered abroad among the Gentiles) ſhall be eſtabliſhed. [b] Ier.29.b.33 a.b.c. Rom.11.c.

13. They ſhall thence-forth be no more diuided into two Kingdomes. [c] but be gathered into One, and be ſet-vp in the Loue. The Multitude alſo of the Gentiles ſhall ioyne themſelues vnto them, [d] to ſerue the God of Iacob, that they may learne his Will, walke in his Streets, among the Cittizens of Iſrael. and ſo all that loue the Righteouſnes/ be One, [f] in the one liuing God/ Let them be who they are/ and of what Generations, People, or Religions, ſoeuer they may be [as Chriſtians, Jewes, Mahometiſts, and Heathen or diſperſed People.] For all thoſe, which loue the Righteouſnes/ and ſubmitt them obediently, vnder the gratious Word of the Lorde and his Seruice of Loue, [g] are acceptable to God: & ſhall, all through the Word of Trueth, be renewed in the Loue. to obſerue one-manner Statutes and Ordinances of the God of Iſrael, according to the Promiſes. [c] Ezek.37.e. Dan.2.c. [d] Eſa.2.a. Mic.4.a. [e] Zach.8.a.c. [f] Ioh.17.e. [g] Act.10.d.

14. NOw ſeeing my Seruice is in al Peaceablenes, vnder the Obedience of the Loue; inclyned to the ſame/ therfore alſo my Writing is neither againſt nor with any Nations, Peoples, or Congregations, that boaſt themſelues to be of God or Chriſt [ſo as either to reproach/ or to praiſe any of them:] but do ſet forth, through the Grace of God the Father/ which is giuen vnto Mee, the playne Euidence of the vpright Communialtie of God and Chriſt, D

according to my Sight of the true Beeing.

15. Moreouer I do not sett my selfe, either to contend against one / or against an other. or to reuile reproach, or censure any man in his Errour or Fayling (because he should endeauour him to Repentance.) O No: Thatt is not our Seruice of the Loue. For verily, we haue all grieuously sinned: [h] Yea we haue all erred, like the Blynde. Ther hath truely None, contynued in his estate. no not One.

h Esa. 59. b. Rom. 3. b.

16. Oh / Man! who art thou then / or why takest thou so vpon thee, that thou [i] iudgest another. and iustifyest thy selfe? For wee are all voyde of the Grace of God / which wee receiue and obteyne / if we be of good [k] Will / and do turne vs vnto God / and be well-mynded to the Loue, from the Heart.

i Rom. 2. a.

k Lu. 2. a. Phi. 2. b.

17. And for-this-cause, I do not oppose my selfe against any Sortes of People or Religions / either for to iudge them to Destroying, Suppressing or Rooting-out. or els to striue or to contend against them: but do out of the Mercie, which through the Loue of God the Father; is shewed on Mee, desire to drawe vnto Vnitie; All those that loue the Righteousnes, vnder the Obedience of the Loue / and to manifest vnto them, the vpright Righteousnes / To thend they might All, [l] shewe Repentance for their Sinnes / and be saued: and that they with vs and wee with them, might inherit in the Loue, the true Peace of Iesu Christ, and the Vnitie of Heart. and that the true [m] Peace of Iesu Christ, might be prepared on Earth.

l Sat. 3. a. Act. 2. d. 3. c.

m Eph. 2. b. 4. a. Col. 3. b.

18. For in all this our mostholyest Godseruice of the Loue / I haue from my heart a Pleasure in all

in all them that loue the Loue and Peace / and are mynded to Concorde and Righteousnes of Heart / or do endeauour therafter / neither desire I to beare any thing in mynde to the worst, which any man through Vnbeleefe, hath done or spoken against vs.

19. FVrdermore / seeing true Beleefe [n] is the Gift of God: and that we are not [o] saued out of ourselues. but out of Gods Grace, through the Faith of Iesu Christ, therfore can I not in anywise, oppose myselfe against any / eyther against the Popedom or Catholike Church, or against any temporall Rulers / against Iewes, or Gentiles / or against any Institutions of Religion. For we are All called in Christ, to Saluation and Peace / that we should All in the last tyme: be [p] of one-mynde, vnder the Obedience of the Loue. E

[n] Eph. 2. d. [o] Rom. 5. f. Gal. 2. b. Eph. 2. a.

[p] Ioh. 17 d Eph. 4 a.

20. Nowe because I do not sett my selfe resistingly or reproachingly against any / Shall I then fawne or flatter / as to write any thing for any mans fauour / to please Men? That be farre from me: but-rather / I declare vprightly, euen as it is / through Gods heauenly Reuelation manifested and graunted mee to see; the Thing that right is: and that anapleth in the sight of God / and ought to haue his passage among all Men.

21. LO / this / O ye Welwillers of the Righteousnes, is now out of the Inclination of Loue (as farre as we may / and as God permitteth vnto vs) painted-out and pourtrayed before you according to the Life therof / as a President or Patterne of the Righteousnes.

22. Let euerie one therfore once glasse himselfe

in the Glasse of Righteousnes, according to the Trueth/ and looke vpon the Thing which is right: Let him put-away from him all euill Thoughts/ togither with his deceitfull Tongue; g Psal 34. b. g and let Reproaching-lippes bee farre from him: and so seeke Peace/ and zealously labour for it.

23. For if any man be innocent/ or do endeauour so to be: and if he haue right on his side/ or do carry his Matters vprightly/ then will such-a-one by his Righteousnes, agree with vs in one Mynde, according to the Nature of the Loue/ euen as wee affect the Loue/ and endeauour to the Peace.

24. If on the other side, he be not so/ then may he there (if he be not partially mynded) haue knowledge of his Errour/ wherby he may turne him to the Loue/ and liue. For the Inclination, to be vpright of Heart in the Loue/ or to inherite the Loue/ [t] Truly, thatt is the mostbest Vertue, and passeth all Religions and like-resembled Godseruises. It doth likewise farre excell all self-chosen spirituall Humilitie and Holynesse.

t Cant. 8. a. Mat. 22. d. 1. Cor. 12. d. 13. a.

F 25. Such-kynde of Hearts, as are inclined to Loue and Peace/ and haue set their Myndes on the mostbest Vertue, to inherit it/ I suppose, ther are some at least among all Sortes of People. And albeit many of them do seeke God the eternall Father and his Righteousnes, [illegible] ignorantly: being yet ignorant of the Trueth. and bewitched in their Hearts, with spirituall Appeerances/ [u] and vaine Wisdoms, wherunder their Vnderstandings and Consciences are still held-captiue/ Yet-neuerthelesse in their Obedience to the Requiring of the Seruice of Loue,

[illegible]

v the

v the Couering wherwith many People or Hea- v Esa.25.4.
then are per couered and bewitched, shall be ta-
ken-away from their Hearts/ that Those which
loue the Good, might cleaue to it, with free and
vnbound Consciences/ and be comprehended in
the Band of Loue.

26. To that end [that is to say/ for the Peace &
Vnities cause] is myne Inclination, to the Ser-
uice of the Saints that are called to the Loue.
And the Seruice of my Exhortations, is to those
that hope and long after it, to weet/ that they
would All haue regarde vnto the Seruice of the
Loue/ To thintent that all wee/ who haue any
Pleasure, Will, or Desire to the Good, might
through the same Seruice, prepare our Hearts
therunto/ for to be ioyned in all Loue, to the
Good, in Humblenes of Heart. and so might a-
uoyde the Plagues of the Vngodly. x and not be x Apo.18.4.
made partakers of those Plagues/ which, as a
y Snare, shall ketch the Bloud-giltie, the Wic- y Lu.21.d.
ked, and all the Malicious in the last tyme: and
they shall not be able to escape the Vengeance of
God.

The III. Chap.

1. An Admonition to obserue the Tyme, and to fly the Abhominations of the wicked World. 13. He hopeth that Manie beleeue the Promises of Restoring: and exhorteth All, not to looke-backe, as the greatest parte in former tymes did: but to take their Vnbeleefe, for Instruction.

A SEeing nowe ; Dearly-beloued ; that we see heare, and marke euidently / that the blynd wicked World / is wholly mynded to Errour : hunteth for a Corruption and Destruction ; and hasteth to fall into the Plagues of the Vngodly / to her owne Perdition / which all Malitious-ones / togither with such as are strayed and departed from the vpright Life, do take-pleasure with / and are blynded in / and doe daily increasse in Blasphemie, wicked Imaginations, false Judgements, Malice, and Own-conceitednes of self-chosen Wisdome / Therfore let euery-one nowe ; with earnest Loue to the Good ; take heed to his Tyme / That is to say / that he hate, dy-from, and forsake all that / which the erring World increasseth-in / and followeth after.

a 1. Pet. 1. b.

b Rom. 1. c. Eph. 4. b.

2. And let vs increasse daily / in the Spirit of the vpright Beeing / and c grow-vp in the true Life of Godlynes [namely / as many as ; out of a good Purpose ; haue turned them to the Vertue of Trueth, and ; in Obedience ; giuen-ouer themselues, to the Word of the Lorde and his Seruice of Loue, for the Righteousnes sake] That none ; through his Carelesnes / or Delight in worldly Desires ; be d disappointed of the Rest of Godlynes. Which Rest of Godlynes and of the vpright Life hath ceased / but hath ben reserued / for an euerlasting Enheritance for the Children of God / in the last Daies / according to the Promises.

c Rom. 1. b. 1. Pet. 1. a.

d Heb. 4. 1. b.

B 3. NOwe, for to enter into this Rest / let euery-one haue the Eyes of his Spirit / and the Eares of his Heart and Vnderstanding earnestly

neslye attent to regarde the Tyme of his Calling therunto.

4. Let noman looke backe to the vayne and wicked Beeing of the Vngodlynes, which [e] he leaueth forsaketh, and dyeth from. Neither let any man thinke to turn againe with his Heart to the Worlde [that is to say / to her Abhominations of Iniquitie / or to her vaine Beeing of Wantonnes] For behold / the Daies of her Desolations be at hand / and are nowe alredy come at the Dooze. e Lu. 9. g. 17. d. Phil. 3. h.

5. Oh / fly [f] from the Vngodlynes of the World, with all your Hearts / and from the Wickednes of her Abhominations. Looke not backe after her deadly Poyson: and be not therwith made vnbeleeuing / to thinke / that the World shall not be punished, for her Abhominations. f Es. 48. d. Ier. 51. a. Apo. 18. d.

6. O / consider, I pray you: How can a man that hath any Vnderstanding or knowledge of Righteousnes / take pleasure in the World? Are not the Sinnes of this last wicked World become out-of-measure abhominable? Are they not much more abhominable and horrible, then the Sinnes of the former wicked World, [g] in the Tyme of Noe, and of the Cities Sodoma and Gomorra, [h] in the Tyme of Lot? If God then punished them so terribly and seuerely: howe much more will he punish these / who do farre passe the other, in Wickednes? g Gen. 6. 7. h Gen. 18. a. d. 19. c. 2. Pet. 2. b.

7. Oh / Children / keepe your Hearts, separated from her: Feare God: and loue his Righteousnes / that ye be not taken in the Snares of the Wicked: nor plagued with the Rewarde of their Errours.

8. Take an Example by [i] Lots Wife: and remember [i] Gen. 19. b. Lu. 17. c.

member the Saying of our Lorde Iesu Christ, which he spake: When ye shall see the Abhomination of Desolation (spoken of by the Prophet Daniel) standing in the holy Place. Whoso readeth it, let him consider it. Reade Dan. 9. Mat. 24. Lu. 21.

C 9. Therfore, O all ye, that loue Equitie and Righteousnes, watch and pray. The Sight of the Destruction is ascended on-high: the Darknes [k] ouerwhelmeth the Earth: her [l] Inhabitants are dronken and sleepie: The Sunne of Righteousnes giueth little Shine among them: [m] the Moone of Vnderstanding, which was wont to be a Cleernes to the Darknes, is vtterly darkned with them, and for bright Shyning, giueth them but little Light. For almost all of them beginne to grope, [n] as if they were blynde, by meanes of the Thicknes of the Darknesses which hath inuironed the Earth. Therfore is the Wo of Miseries, and the Infelicitie of vnbeleeuing Men, com-hard-by, euen at the Doore.

10. Whosoeuer therfore reiopceth him with the vnbeleeuing wicked World, and [o] promiseth or pronounceth Happynes, Peace, and Prosperitie vnto her or to her Adherents, the same man speaketh Lyes. Whoso boasteth him of Grace, and yet abydeth in his vngodly Weeing, he blasphemeth God, in his righteous Judgement. [p] For with Blasphemie, dishonoreth his holy Name. For God, is a God that loueth Righteousnes, and hateth all, yea all, [q] vngodly Weeing.

11. Hee is holy: [r] and will haue vs to be holy also, and that wee, to the Laude and Praise of his Glory, should [s] carry or beare His Image

and

k Esa. 5. 60. a. 4. Esd. 14. c.
l Esa. 28. a. 29. b. 56. b.
m Esa. 13. b. 30. c. Ezech. 32. a. Ioel. 2. a. b. 3. b. Sap. 3. a.
n Esa. 59. b.
o Esa. 56. b. 8. a. Ezech. 13. b.
p Esa. 52. a. Ezech. 36. c. Rom. 2.
q Psal. 5. a. Prou. 9. d.
r Leu. 19. a. 1. Pet. 1. b.
s 1. Cor. 15. c. Eph. 4. c. Col. 3. a.

and like Beeing. and not, the Image of the Deuill nor the vayne Beeing of the Worlde / wherin we do mocke, and reproach Him.

12. We are called through Iesus Christ and his Seruice of Loue, vnto God and his vpright Righteousnes / [t] because we should bring forth the Fruits of God. & not to the Deuill, through the Antichrist [s] the Deuills Childe [s] by whom, we ioyne to the Worlde / [v] and bring-forth the Fruits of the Deuill. Whose End or Recompense is the euerlasting Condemnation / [x] & the Judgement of the raging Fyer / which commeth vpon the wicked Worlde and all wretched Men / that despise the Saluation of God. and beleeue not, that we ought to liue the Righteousnes of God, with whole Heart, Soule, and Bodie.

[t] Ioh.15.b. Phil.1.b.
[v] Sap.1.c.2.a. Ioh.8.g. 1.Ioh.3.a.b.
[x] Mat.25.d. Heb.10.c. 2.Pet.3.a.

13. NOwe / this passed ouer. I hope ther are yet many good of Will and contrite of Heart / which haue a Desire, to do the will of the Lorde: and which do stedfastly beleeue Gods Promises / and hope theron. and [y] so with Patience, wait for the Comming of Iesu Christ, to their Justifying and Deliuering from their Sinnes / [z] wherby they might serue God without Feare, all their Life-long / in such Holynes and Righteousnes as are pleasing vnto Him. D

[y] Rom.8.c. 1.Cor.1.a. Tit.2.b. 1.Pet.1.a.b.
[z] Lu.1.g.

14. Heerunto we are to haue regarde / to thintent Gods Promises may bee to our Saluation. [a] and not, to a rigorous Judgement on vs / as they are threamed to be to the Vngodly.

[a] Mat.25.d. Rom.3.b.

15. IF any man therfore count the euerlasting God true, in his Promises / let him not looke-backe / on That which is past: [b] but haue regarde to That which is to-com: and beleeue

leeue God, that He will not neglect, but openly shewe his Saluation.

16. Hee will remember his H. Couenant / and
c Esa. 40. b. 42. 60. 61. 62. Ier. 23. a. 31. d. 33. b. c. Ezek. 36. 37. d Lu. 1. g. c be gratious vnto his People, and set them vp againe / according as Hee hath spoken it heertofore, d by the Mouth of his holy Prophets.

17. ¶ Et no man reckon these things vayne / or as though nothing shall come or growe of them / that he be not intangled by his Blyndnes: as it came-to-passe heertofore with Many / when the Lorde would punish the Vngodly.

18. At which Tyme, alwaies the most parte
e Gen. 6. 7. 18 19. Esa. 6. Sap. 2. c. of people, were blynded: e and had no regarde heerunto / before it fell vpon them: in such sorte / that they could no way escape the Vengeance of the Wrath of God.

19. Which Punishment, God, in sundry sortes, caused to come vpon the Vngodly: and are all
f 1. Cor. 10. b. set before vs / for Ensample / f that wee being mynd full of the things to-com, should exercise ourselues in the most holiest Beleefe of Godlynes / to thend we might finde Grace before God.
g Heb. 3. 4. and so be preserued from the Plagues of the Vngodly / h and from the terrible Malediction and
h Lu. 21. c. horrible End of the last wicked World.

20. Which Plagues, i shall be diuers and more
i Dan. 12. b. Mat. 24. c. horrible / then afortyme / because the Tyme is otherwise / as being much wickeder / and more
k 4. Esd. 14. b Mat. 24. b. manifoldly k increassed in Wickednes.

B 21. ¶ Or behold / It was an other Tyme / and a different Punishment, vpon the Ma-
l Gen. 11. a. liciousnes of Men / when the Lorde l confounded and scattered the Workmen at Babel (after
m Gen. 12. a. which Tyme of Punishment, Abraham m found Grace, before the Lorde) then that Tyme was /

when

when the Lorde, [n] punished the World with the Floud. Before which Tyme of thatt Punishment, Noe with his Familie/ found Grace; to be a Remnant; before the Lorde.

n Gen. 6. 7. 1. Pet. 2. 2.

22. In like manner it was also an other Time and Punishment, vpon Sodoma and Gomorra, [o] when Lot [t] the Righteous [t] was leadd-out thence/ and found Grace before God, to his Preseruation.

o Gen. 19. c. 2. Pet. 2. 2.

23. Furdermore/ consider, the different Punishments also of Ierusalem and her Inhabitants/ howe that God punished them for their Sinnes cause. [p] Neuertheless They alwaies which were vpright of Heart/ and turned them from the Iniquitie, found Grace before God.

p Vide Libros Reg. Proph. in locis ultimis.

24. NOwe/ all this Afore-going being set behind/ and hauing regarde vnto thatt which is to-com/ let euery-one turne him to the Lorde, the God of Israel, who hath made Heauen and Earth: [q] and put-away the Abhominations of Idolatrons Phantasies farre from his Heart: and so amend his Course-of-life.

q Ier. 18. 2. 35. b. Ezek. 14. 2. 18. d. 4. Esd. 14. b.

25. Let euery-one loue the Good, out of his whole Heart, Minde, and Thoughts, and take heede of the Peruersitie of the wicked World: wherin all Impietie and the mosthorriblest Abhominations do beare-sway: [r] whose Plagues and Punishments shall nowe in the last tyme, be; out of measure; much more horrible, then any afore-mentioned/ according to the Scripture.

r Mat. 11. e. Lu. 10. b. 11. d.

26. Wherfore let euery-one labour for an vpright Heart before God & towards his Neighbour/ [s] and seeke of the Lorde, to synde Grace in his Sight/ wherby to inherit now in this Day, the

s Esa. 55. a. Iet. 29. b. Heb. 5. 2.

the bountifull Mercie of God, in the Preſervation of the Righteous, that he periſh not in the blynde Errours of the abhominable and wicked World.

The IIII Chap.

1. Hee willeth the Wiſe, to regarde, howe the Vnbeleeuers do proceed in the Euill: 2. and the Louers of Righteouſnes, in the Good. 6. It is nowe no Tyme to ſleepe: 8. but to labour for an vpright Heart. 11. It is Wiſdom to bye the Good-things, whiles they are beſt-cheape. 13. The World eſteemeth not the true Vertues. 15. The Beleefe. 17. Hope, 20. and Loue. 22. But the god-fearing Wiſe are to take the more heed, that their Lamps be not without Oyle. 26. The World contendeth for the Knowledge, more then for the Godlynes itſelfe. 29. Many that knowe not the Mans Fall from God, will yet ſpeake much of Repentance &c. 31. but it is all vnprofitable. 33. *H N* found no vpright People of the Lorde: Yet all contended to be the Lordes Communialtie: and defaced Others. 41. Cruell Perſecutions. 47. By meanes of Contentions Many turned from their Zeale: whom he lamenteth.

A Ye Wiſe, who: according to the Word of [a] Daniel; do regarde this, and vnderſtand the ſame. Liſt nowe [b] vp your Heads. Behold [c] and conſider. For whiles the Children of Vnbeleefe, which are inuided

[a] Dan. 9. b. 12. 8.
[b] Luc. 21. c. Matth. 6. b. Luc. 12. b.

mynded to Errour; doe loue the Darknesses/ more then the Light: beleeue the Lyes, through their Ignorance/ rather then the Trueth: cleaue rather to the World and her Errour/ then to God and his Righteousnes: and do more incline to the Conceiuing of their owne Cogitations; out of the Mynde of their Flesh;/ then to the Saluation in the Spirit/ Therfore do they also followe after the same: and estraunge their Hearts; the longer the more, from the Trueth/ and from the Light of Life and Godlynes. Wherthrough they are now [e] shutt in with Bands of Darknes: with-holding and shiltering themselues with their Desire, Lust, and Will/ vnder the Workes of Iniquitie. Wherout they gather vnto themselues/ [f] a Treasure of Wickednes/ for a terrible Iudgement of [g] the Violence of the Fyer of the last Plagues/ which nowe do come ouer the wicked World/ and ouer all malicious vnhappie Men.

d Ioh.3.c

e 2.Pet.2.c

f Rom.2.c.

g Esa.66.c. Iudith.16.c. Eccli.7.c. 2.Pet.3.a.

2. BVt/ in the meane tyme/ whiles nowe the Vngodly increasse in the Worst/ the Louers of Righteousnes doe contrarywise increasse in the Good. Be they/ who or wher soeuer they be/ [h] they dy-from the Euill/ & growe-vp in the good. so as they increasse dayly more and more in the Life of Godlynes.

h Ro.6.a b. Col.3.a.

3. They departe from the vngodly Nature/ and do passe into the Nature of God and Christ. [i] and all in the Spirit/ according to the Spirit or Mynde of the Loue and of the Requiring of her Obedience/ for to liue the Righteousnes which God esteemeth/ and hath promised.

i Rom.8.b

4. These haue their Sustenyning; vnder the Obedience of the Loue; in the Workes of Righ-

teousnes: and do waite with Patience, [k] for the Promise which God to-fore hath made by the [l] Mouth of his holy Prophets: and do beleeue God that Hee is true / and keepeth his Couenaunt which He hath made with Abraham, Isaac, and Iacob. (Yea / the liuing God of Israel performeth his Promises on [m] the Seed of Abraham, euen as He hath swoine vnto their Fathers: and sheweth therby that He is their God / and the God of their Seed / for euermore.)

k Rom. 8. c. Heb. 10. d.

l Esa. 44. a. 60 62. Ier. 23. a. 31. d. 33. a. Ezek. 36. c. 37. c.

m Rom. 9. a. Gal. 3 c. Heb. 2. b.

5. Heeron do they trust: and towards This do they passe-forth in the Spirit / through the Illumination [n] of the vpright Beeing, which standeth before them in the Sight of their Hearts / to a continuall Joy and Consolation of all godly Men.

n 2. Pet. 1. b.

B 6. BEhold / the Risings of both these / vp [to weet / of the Godlynes / & of the Vngodlynes] shall in their Tyme be made knowne, and in two kyndes of People [o] becom manifest. that is to say / the Godlynes, in the Welwillers of the Righteousnes / and the Vngodlynes, in the Malicious. Let euery one that loueth the Righteousnes, take nowe heed to his Tyme: and let him [p] not sleepe / whiles it is Tyme to wake.

o Rom. 1. a. 2. Thes. 1. 2.

p Ro. 13. b. Eph. 5. b.

7. Let no man lye-still vpon his old Couch, in the Darknes / when the Day commeth-on / and the Light shyneth bright-and-cleere (wherthrough men may see and perceiue plainly, howe to obteyne the Riches of the Good) that the Darknesses couer him not / nor the Abhominations of Vngodlynes ouerwhelme him. and that he be not like the erring ignorant World / or the vain-conceited Wise of the Letter-learned / who doe boast much of Wisdom, Knowledge, and Righteousnes

teousnes: and yet are farre from the [q] Wisdome of God / and from the Righteousnes [r] that God esteemeth.

[q] 1.Cor.1.b.3.c
[r] Rom.10.a.

8. Therfore labour for an vpright Heart, in the Loue / that in those Daies, when the Refreshing [s] cometh from the Face of God, to the Preseruation of the Righteous / and when all vngodly Beeing bestirreth and prepareth itselfe to destroying / you may be preserued from the horrible Plagues of the Vngodly.

[s] Act.3.c.

9. For Gods righteous Judgement shall not be such / as that any man shall be able to hyde or to couer himselfe before it: but it shall disclose and [t] lay-open the Counsell of euery-ones Heart / whether they be welwillers vnto Him / or not. And the Righteous shall [v] through the Fyer or Furnace of Humilitie be purged, clensed, and purified / euen as the fyne Gold / in the Furnace of the Goldsmith.

[t] 1.Cor. 4. 8.
[v] Pro.17.a. Zach.13.a. Sap.3.a. Eccli 2 a.

10. Behold / this is shewed vnto you, out of the Inclination of Loue. Therfore be warned, before it com-to-passe. [x] Watch and pray: cleaue to the Good: Loue Wisdome and Instruction / and loue the Light / to the Vertue of Life / that the [y] Sleepe and Darknesses take you not.

[x] Mat 24.c. Lu.21.d. 1.Pet.5.a
[y] Ioh.8.b.12.c.

11. VSe Wisdom nowe / ye Wise / and you that haue Vnderstanding: [z] Gett ye nowe Oyle in your Vessels / [a] It is to be had for nought: which the World in generall, togither with the Vnwise and such as are without Vnderstanding [b] do vtterly contemne, esteeme vile, and despise: Yea treade vnder their Feet.

[z] Mat.25.a.
[a] Esa.55.a.
[b] Esa.5.c. 4.Esd.5. Heb.10.c.

12. If therfore any among you, bee wise and hath Vnderstanding / let him esteeme of this Oyle [c] or annoynting of Saluation, so much the

[c] 1.Ioh.2.c.

better and the more worth. For it is spoken for a Prouerbe: **When any Ware or Marchandise is at lowest-value / then will men passe most for it.** For then ther is greatest Vantage and Gayne to be made and gotten by it.

C 13. Therfore / consider nowe the Tyme, ye that haue Vnderstanding: What is ther now; I pray you; of smaller value / or what is ther lesse accounted-of, then the vpright Vertue / and the godly Wisdome, out of the Loue? [d] For the Trueth is fallen in the Street.

d Esa. 59.b. Esd. 14 b. e Mat. 25.e.

14. She is imprisoned / [e] Who visiteth or goeth vnto her? She is naked / Who doth cloath her? She is hungry / Who feedeth her? She is thirsty / & Who giueth her to drinke? Truely, not the erring World: but rather she crucifieth / [f] and treadeth her vnder foote: and giueth her Bitternes [g] and Gall to drinke: and letteth her lye altogither in Prison. and cometh not once at her.

f Esa. 52.a.b. Ier. 20.a. Sap 2.b. g Psal. 69.d.

15. The Beleese blossometh / [h] her Buds are shott-forth. But who looketh for her Fruites? Who beleeueth that euer they shall com-forth. and giue a sweet Taste / when they haue gotten the Heat of the Sommer / and are becom rype or full growne?

h 4. Esd 6.c.

16. Therfore plucke not the vnrype Fruit; to eate before the Tyme / vntill it be through-rype: Els shall your Teeth [i] be dulled or set-on-edge. and your Mouth be made vnrelishable / and vnlyking of the Fruit. But / who hath regarde heerunto: or who hath-knowledge of this Tyme?

i Ezek 18 a.

The

17. THe Hope [k] remayneth firme in the Patience / and proffereth her Treasure of [l] Patience : bountifully : to euery one / that noman might be ashamed / but in due tyme / reioyce with her. k Ro.5.a. & Ham.5.a.

18. But the hastie People / that will not tarry the due Season, but in the Winter will reape / and gather the Fruit : & seeke for it on the Sabbath / or [m] in the barren Winter / they thinke not on the Treasure of Hope. m Mat.24.c. Mar.13.b. l. G as.12.f.

19. Therfore let vs pray for Patience / that : in the Tyme of Heauynesse, we may stand fast in Hope / and [n] vnto Patience commit our Soules: but this (I knowe well) the World in generall is not mynded vnto. For by her : this Treasure and Riches of God is contemned, despised, and reiected. n Lu.21.f. 2.Cor 6.a. Col 1.b. Heb.10.d. Iam.1.a.

20. THe Loue / which hath all these : the Trueth. Beleese, and Hope : clasped in her Armes / is inclined to nourish all things with the Milke of her Concorde / which floweth abundantly out of her Brests / for to vnite herselfe with those : to a Concord in the Loue, whom Shee imbraceth in the Trueth / and in the Beleese & Hope : and with all those likewise which loue Equitie and Righteousnes. D

21. Lo / This is the Christian Oyle / and holy Vnction: And this, [o] neither the World / nor her Wise or Letter learned can away-with. neither do they esteeme the precious Treasure of God / as being for them much-too-basse. For ther is no Pryde nor Arrogancie to be found in it, nor any Disputation about the Knowlegde / nor any Wisdom of the Philosophers. o Mat.11.d. Lu.10.c. 1.Cor.1.b.2.a.3.b.

22. BVt pee that feare God / and loue the vpright Iudgement sincerely / p put-
p Esa. 1. b. Ier. 18. b. 25. a. 35. b. Ezek. 14. a. away the Bewitching of your Hearts: and la-
bour for the Oyle of the true Vertues.

23. Do not sleepe, slumber, nor go-to-rest / or be sluggish: before you haue first filled your Ves-
sels or Lampes with the Oyle of the spirituall and holy Vnderstanding.

q Sap. 18. b. 24. For in tyme of the Midnight (q when the Darknesses haue couered the World / and euery-
one resteth in his Sleep) she shall then, through the Voyce of the Bruite / & Noyse of the Sound
r Esa. 9. 60. c. 2. Pet. 1. b. of the last Trumpet; r shyne in the Darknes, as a Light / and be esteemed very precious and of great-value among all that are wise: For vnto the Wise, she shal be for an Entrance to the euer-
lasting Ioy. At that Tyme, ther shall none a-
mong the Wise, haue too-much, nor yet any of them lacke any thing.

25. Whoso now is wise and well-affected / let him not, like the vnwise Virgins, giue himselfe
s Mat. 25. a. to the Sleepe or Rest, with s emptie Vessells or Lampes that haue no Oyle in them: For then verily he shall fynde himselfe deceiued / as the foolish and vnwise Virgins were.

E 26. THerfore / ye Beloued (you, I meane, that haue any Sight of the Peace / or Affection to the Good) Consider once I pray you, of this present Tyme / howe the World / to-
gither with her Wise and Learned standeth in many Contendings and Diuisions, and all / for the Knowledges cause (and esteeme not, aboue al things the Vertue of Godlynes in Iesu Christ:) the which thing (I meane to loue any thing aboue the Vertue of Godlynes) is nothing els

but

but an vnknowne erring Darknes: and a Beeing of the Fall/which the World will not knowe/ nor beleeue/ because she seeth it not: but walketh in [t] the Darknesses like the Dead: and is also without the Light and Life/ which is of God. [t] Esa.59.b.

27. Wherfore seeing they knowe not the Fall or Separation from their God/therfore can they not; though they would neuer so feyne; turne them rightly vnto Him. The which Esay bewayled in the blynde People/ when he noted Mens Fall and Separation from their God. saying:

28. We [v] are in Darknes/ like the Dead: we roare all/ as Beares: and mourne like Doues. When we looke for Equitie/ it is not any where. for Health/so is it farre from vs. For our Transgressions are too-many before thee: and our Sinnes aunswere against vs. For we must-needs confesse our Transgressions/ and knowe our Misdeeds. to weet/ our Trespassing and Lying against the Lorde/ and our Fall or Separation from our God. &c. [v] Esa.59.b.

29. INlikemaner/ seeing vnto mee nowe in this perrillous Tyme/ it is indifferently well knowne/ that Many (albeit they boast them of God) do not yet knowe the Mans Trespassing and Lying against the Lorde/ nor the Fall or Separation from their God: and do neuerthelesse speake much of Repentance and Conuerting vnto God/ Therfore do I also truely note that in such a State (whiles This is vnknowne to the Man) neither the Mans Repentance for Sinne/ neither [x] his Conuersion to God/neither his Praying/ is [y] at all performed aright. Also that hee cannot bring fourth any fruit vnto God [x] Esa.58.a. [y] Iam.4.1.

30. But this the Man will not vnderstand: F

but in the Separation from his God, he will iudge of Diuine things, erect Righteousnes, and preach & teach the Equitie such as in his Separation from God, he conceiueth for right / as if it were very Righteousnes. he will also fast and pray / as though his Matter, which hee intendeth to himselfe, were vpright before God, saying: Deer-father / Deer-maister / thou Physition of our Soules, vouchsafe to helpe vs / and defende vs, and so supposeth that God will not suffer him to come to shame.

31. But what auayleth it? All such shall synde themselues in Darknes, as the Dead, and mourne like the Doues / Till that they perceiue their Transgressing / and their Sinnes answere against themselues, and so their Trespasing and Lying against the Lorde / bee made-knowne vnto them, and the offallen Beeing from our God.

32. Then shall they say and confesse: We haue looked for Equitie: and to that-purpose haue preached and taught, if happily it might anywhere breake through / or com-forth. [z] Howbeit / when we looke-about euery way after it / it is nowhere to be found: and our Righteousnes vanisheth in itselfe, as a Shadowe / and consumeth itselfe, like Smoake in the Aire: and the Saluation is farre from vs. For we see nothing before vs, but Sorrowe and Desolation.

[z] Esa. 59. b.

33. NOw whiles that such things floted vnto me, before the Eies of my Spirit, and that I sawe the sundry Blyndnesses of Men, wherunder they lay-bound with Ignorance, through the Falling-away from their God (which Fall, [a] when I sawe it, was so deepe / and

[a] 2. Thess. 2. b

and ſo vtterly vnknowne / that the Children of Men, were by-meanes-of-it, vnweetingly incloſed and couered therin, with many grieuous Darknesses) I could not ſynde, that ther were any of all the Children of Men, that were the vpright People of the Lorde / or ſuch as walked in the true Light and vpright Loue of Chriſt, or had continued in the Trueth of God,

34. Wherfore I founde no Conſidence in my ſelfe / that any of all the Children of Men, had ben rightly turned vnto God / and his Chriſt, againe. or that Gods holy Miniſterie and Seruice of Loue, through his true Chriſt; according to the Promiſes; had had-paſſage among any.

35. But-rather I haue found; at this preſent Tyme; among the Children of Men / ſundry-kyndes of Boaſting / much Brawling, Contending, Wrangling, and Diſcorde, concerning God and Chriſt. Which Contention and Diſcorde, came principally herof / that euery particuler Faction would, in their Blyndnes / and offallen Beeing / or Separation from Chriſt, and without the true Light of the Loue of Ieſu Chriſt; be the People of God / and Communialtie of Chriſt. and make others contemptible and odious. G

36. For when of the One ſide it was ſaid: Wee are the holy Church, the Congregation of Chriſt, [b] It was aunſwered of the Other ſide: Nay / Wee are it: and yee are Antichriſtians, a Congregation of the Deuill and of the Vnbeleefe. b Mat. 24. c. Mark. 13. c. Luk 17. c.

37. AGaine / it was furder ſaid by ſome Others: Behold / This is itt, which God requireth: Wee haue the right Vſe of the Ceremonies: Wee are Gods People, the holy Iſrael,

and haue the true Faith of Christ. Wherunto also it was said againe to-the-contrary by Others: Nay/ Yee are Heretikes, Deceiuers, and Murderers of Soules: and thus euery one stood-for his Religion, out of Contention against Others: and not out of Loue/ to the Vnitie of Heart with each other.

38. In these sundry-sortes of Debate and Discorde, euery particuler Faction, was by their Consortes and Adherents, esteemed holy, and all Other, to be erring blynde. the Ones Teacher, to be of the Deuill/ or out of the Bottomles-pitt. the Others againe, to be a Spirit of Belial.

39. After such a manner, haue I found many of them: and they were yet All Christians/ as themselues sayd. Wherby there rose-vp, [c] great Contention, Hatred, and Enuy, among Many/ and all, about Christ: in such sorte/ that diuers of them, contended for That which they themselues knewe not: Euen as the Blynde doe/ that striue about the iudging of a thing, whether it be White or Blacke: whiles yet themselues can not discerne the Colours of the same: but because men say vnto them: This is White/ therfore they say so too. not hauing at all any Sight of it.

c Mat. 24. b.

40. IN like sorte ther were Many also/ vnto whom men sayd: Ther is a God/ and a Christ: or/ They readde themselues so. And therout assumed the Saying vnto themselues: and tooke it vpon them/ that they conceiued/ and vnderstood the same/ very rightly: and that so they knewe God and Christ, well. But seeing in the Trueth, they knew not that which they

d Eph. 4. a.

they spake of God and Christ, [c] and that they had not the sonne of God or Christ, in them/ and for-that-cause could not discerne the same/ therfore doubtles, they contended therof, like the Blynde. [c] Eph.4.c.

41. AMong which sundry Striues and Dissensions, Som also laboured by strong Persecution, to reproach reuile persue, and root-out, or kill Others that were not of one-vnderstanding with them, for the Confession of their God/ and for their Beleefs cause. Which Persecution/ very Many did suffer. Briefly/ ther hath ben euery where so sore Betraying among Many/ [f] that they haue deliuered-vp to the Persecution and Slaughter, euen one another of themselues. H [f] Mat 24.b.

42. But of all these sundry Factions, my Contending was/ that They which suffered Persecution for Righteousnes sake/ and for Conscience, which they had towards God and his Righteousnes, were neerest vnto the Trueth. Neuertheles, the One condemned and blasphemed the Other. so well they that were persecuted/ as those which were the Persecutors. And vpon Many came Feare and Anguish/ with much Perplexitie and Distresse of Heart. And great Sorrowe, for lacke of Vnderstanding, ouerwhelmed many of the Children of Men: in such sorte/ that they came to great Miserie.

43. THer arose also many sorts of Sectaries with seuerall Lawes, Doctrines, Ordinances and Institutions. [g] Euery-of-which, would maintayne his Owne to be Gods Requiring and Apointment. [h] And the Consciences of Men were, to Obedience, drawne to the same/ [g] Ier 8.a.11.b 23 b Ezek.13.c. [h] Supra.1.

and

and bounde therin: and euery one loued and earnestly-affected his Owne.

44. I espied likewise many Offenses and many Abuses / with sundry erronious Misunderstandings / among the Children of Men. By meanes wherof I was often in Heauynes / because I was not ioyned with Men, in the vpright Forme of godly Lyuing. and because they erred so ignorantly euerywhere.

45. AND so in all this, because Many of them gaue so high respect to their own Wisdom; I tryed and examined their Understandings: And therin earnestly noting / and obseruing, wheron the Wisdome of Many Men was grounded / I found and perceiued / that they which were best-spoken / and could ouer beare or stoppe the Mouth of Others / with hidden Reasons or subtill Arguments / & Wordes of Scripture / those were in their own Opinion / the Stoutest and Valiantest-men.

46. Whose moreouer could in such sorte (as it is sayd) out-braue, catch, or intrappe Others. and knewe how to propounde / and defend their owne Grounde in goodlyest and amplest maner / Those were esteemed of their Complices; for the Wisest: and on Them stood all their Wisdoms grounded.

47. YEt found I amongst them all / many well willing Hearts / that had had a Zeale to the Good. But because of the Misunderstanding / which was founde among Many / and wherwith they were driuen into much Ignorance / and they perceiuing the same / therfore
3 Mat. 24. b. with Many of them, euen the same Zeale was waxen-cold. And that is lamentable; specially / because

becauſe (in their Zeale) they had not turned them vprightly / to the Waies and Doctrines of the holy Fathers.

The V. Chap.

1. *HN*, and Others with him were much grieued for the Blyndnes of People: 5. but the Lorde comforted him. 6. He hath ſet-forth many Wrytings, & newly written them for a Glaſſe of Righteouſnes. 15. Which he exhorteth vs to conſider-of: and therunto to conforme ourſelues. and to drawe Others. 19. not blaſpheming, if any thing therin ſeeme contrarie to the Trueth. 20. He requireth to caſt-away our Self-knowledge, and to regarde the Ballance of Equitie: and to ſet the Trueth free, as God is free: 22. with whome Shee is coëſſentiall. 23. God is the God both of Iewes and Gentiles. 24. From whom to be ſeparated, is Death: but to be ioyned vnto Him, is Life and Saluation. 28. Gods Beeing is the Life, Bread, and Communion of *Chriſtes* Body, which the Diſciples did eate of. 33. The ſame became Fleſh. and was diſtributed alſo to the Gentiles: and the ſame ſhall likewiſe be giuen in the laſt Daies, according to Gods Promiſes. and not after the Inuentions of Men.

BUt in the mean-tyme whiles I conſidered and ſtanned all this (inaſmuch as I laboured for That which is right) I founde myſelfe oftentymes (through Conſideration of the Mans Weaknes / and of his A

his ignorant Zeale, to the Righteousnes and Trueth, in great Anguish of Heart: and in like-manner there were others moe in the same case with mee.

2. And I was sorry for the People, because many of them had so ignorant a Zeale, and were bewitched with so many-sortes of Blyndnes and Vayn-imaginations. And I was ost-tymes very vnquiet in my Mynde, because I could not knowe any of the Children of Men, whome I might beleeue or account for the People of God, such as stood in the Stocke of the Righteousnes of Abraham, or did [a] preach Christ, [a] out of the [a] Nature of the Loue.

a Phil. 1. b.

3. For I grewe suspicious, ielous, and distrustfull of all Flesh, yea of myselfe also. For in my humane Disposition after the Flesh, I found ost-tymes no Power at-all, to enter into the [b] Vertue of Righteousnes, in any such sorte as by Gods heauenly Reuelation, which came vnto me from God, in the Spirit; I had obserued the same.

b Rom. 7. b.

4. HOwbeit many of the Children of Men looked not into the Vertue of the Righteousnes, according to the Trueth: but were bewitched in their Vnderstanding and Thoughts, bearing-a-zeale vnto that which was not of God, and which did nothing further them to the Righteousnes. And therin was my humane Vnderstanding asoretymes somwhat distressed, whiles I sought the Righteousnes among the Children of Men, where it was not to be found.

5. But the Lord, out of his Grace, hath shewed much Mercie on Mee: and through his heauenly Reuelation, and Manifesting of his Trueth

Trueth, hath enlightned myne Vnderstanding/ and pulled my Spirit vnto Him. His Goodnes leade mee. and his Spirit vouchsafe to strengthen mee, in the Seruice of Loue/ that I may declare vnto the Man, thatt which is most-profitablest for him to liue in: to the Establishing of the Worde, which God aforetymes hath spoken out of his Trueth. and according as Hee hath promised, c by the Mouth of his holy Prophets/ to the Blessing and Saluation of all People. c Lu.1.g.

6. THen forasmuch as I haue seene the Miserie of Men: and do knowe the Contrary-nature to God. and that moreouer the Good-beeing of God/ and the Saluation of Men, is out of Gods Grace, appeered vnto Mee, in my Sight/ Therfore haue I set forth certen Writings out of the same knowledge of the good Beeing/ and of the Saluation of Men (so farre as in my Vnderstanding I could reach vnto the same/ and as the Lorde reuealed vnto mee) that the Mans bewitched Vnderstanding and Thoughtes might be made-knowne vnto him/and so he might regarde, d what were right and reasonable. and what were meete and profitable. B d Phil.4.a

7. And those Writings, according to the Appointement of God/ and Testimony of his holy Worde; we haue nowe renewed afresh, in the Land of the Liuing. and so, through the true Light of the godly Wisdom & of the holy Spirit of Loue, expressed them more plainly. and written them againe, with the Assistance of the principall Elders & Ministers of the holy Word in the Familie of Loue.

Which

8. Which Wyttings (that euery-one, both Small and Great of Vnderstanding, might be satisfied, and none haue any Occasion to blaspheme the Trueth, but that they might all be mynded to [e] the Vnitie of Heart in the Loue) we haue, out of the Loues inclination, placed together with cleere Distinction, and compiled them, to a Glasse of Righteousnes / To thend men might the more easily, in their Vnderstanding, comprehend and marke, the Reason of our Hope, for to cheere-vp therby, the Mynde of Man to the Good, and, out of the Inclination of Loue, to refresh and strengthen him with good Courage, to draw him to a right Discerning of the vpright Wisdome, and for that he should then be zealous with good Vnderstanding / and labour for that, which continueth for euer.

e 1. Cor. 1. 2. Eph. 4. 2.

9. All that same (so farre as we discerne it, and as God hath permitted vnto vs) we shewe and declare with full Instruction (in this Introduction to the holy Vnderstanding of the Glasse of Righteousnes / and principally, in the Booke itselfe) setting-downe, wherin the Man ought to stand comprehended: Whence the Happynes of our Life cometh vnto vs: what-manner-of-one the vpright [f] Congregation of Christ, is: and how that the Ministration, and [g] Seruice of the holy Word, ought to haue-passage out of Loue.

f 1. Cor. 12. c.

g 2. Cor. 3. 4.

10. For this is the Seruice of the gratious Worde, [h] promised in the last tyme, to weet, that all those who haue any Longing after the Loue and Concorde, or do hope theron, should be stirred-vp to the same / to thintent that all they, which seeke Christ, might with-one-consent

h Iet. 29.

cleaue

cleaue to the Loue and her Seruice. and walke in all Loue. For thatt is the Peace, [i] prepared for vs by Chriſt, if ſo be we haue any Deſire to the Loue. and to the true Peace. [i] Eph. 2. b.

11. And therunto, euen for the Vnities ſake in the Loue; is my Seruice to all Louers of the Trueth/ That the Diſtraction of Heart, might once ceaſſe. that euery-one might haue the Loue before his-eyes. that the Seruice of the Loue and Word of Trueth, might haue paſſage without-hindrance. and that ſo all Sentences which beare-withes to the Trueth/ might according to the Trueth, be iudged vnpartially. C

12. TRue it is/ that my Spirit is well-diſpoſed heerunto [euen that the Bewitching of many Mens Hearts might be done-away. and the Calling of the Gentiles rightly be diſcerned/ and vnderſtoode/ according to the Trueth] to ſhend all Matters appertayning to the Righteouſnes might out of Loue, be diſcerned and vnderſtood vnpartially, with an vnbewitched Spirit/ and an vnbound Heart/ according to the Trueth. But inaſmuch as I fynde little vpright Judgement, among the Children of Men. as hauing much more Inclination [k] to their owne Senſe. and to their owne [l] Righteouſnes/ then to the Trueth and Righteouſnes which God accepteth. alſo a more Inclination to their owne ſelf-choſen Communitie/ then to the Vnitie of Heart, in the Seruice of Loue/ Therfore my Heart many tymes not ſatiſſied nor contented with the Judgement of Men. [k] Ier. 7. c. 11. d. 13. b. 18. b. [l] Rom. 10. a.

13. For I fynde apparently by Experience, that the Man is, in his Judgement, altogither partially-mynded/ in euery reſpect. and ſetteth

his Affection to this/ or to thatt, which tenderly not to Concorde, but much-rather to Strife, and hath very little-respect to the Loue/ wherby he might out of Loue, haue regarde to the Trueth of the soueraigne Good, vnpartially: but, commonly, he will haue the same, bounde or tyed to One thing or an Other/ wherwith she is not of one Beeing. Whereas the Trueth is free/ and in her vpright Beeing, abydeth vndiuided for euer:

m Genes. Pro. 8. c. Sap. 9. a. m wherby, also euery-thing was made. and wherby all Elementish-things, haue their right Ministration. and she shrinketh-away from none.

14. But if we haue regarde vnto her/ then shal the true Vnderstanding (through the Raysing-vp of the Image or Like-beeing of God, in vs) be discouered vnto vs/ and the Meaning of the Knowledges be vnlocked/ to weet/ after whatsorte God is the n Lorde, King, Sauiour, and Prince, of vs all, namely/ of those that are vpright of Heart/ and do ioyne themselues to his Loue and her Seruice.

n Esa. 9. a.

D 15. THerfore/ Ye vpright Hearts/ which haue the true Sight of the Good Beeing of God or Christ: and do well discerne and vnderstand the Promises of God: and do moreouer sincerely loue the vpright Righteousnes from Heart/ Judge the Matter yourselues/

o Ioh 7. c. o with rightfull Judgement: and vnderstand the Meaning, aright.

16. Consyder deeply, the Godly Testimonies of our Writings, which out of the Inclination of Loue: we haue set-forth and pointed-out for a Glasse of Righteousnes: and endeuour your therunto, euen to obteyne the same vpright Righteousnes

ouſnes; obediently, and then to adminiſter the ſame vnto euery-one of them alſo, that loue the Trueth & Righteouſnes, to thintent the Righteouſnes and Life, may out of Loue be adminiſtred according to the Trueth, vnto all People, to their Saluation.

17. Thus let euery one paſſe-on to the ſame vpright Life, which is ſet-forth therin: and reach one-an-other the Hand, to the [p] Vnitie of Heart in the Loue: and glaſſe yourſelues daily in the Glaſſe of Righteouſnes, and be you clenſed of the Spottes of Vnrighteouſnes, wherby with pure Hearts, you may inherit the ſame Life, in the Loue. [p] Eph.4.b.

18. And whom you knowe, to haue any Deſyre to the Beautyfulnes of Vertue, and to the Vnitie of Heart with vs, vnder the Obedience of the Loue, vnto them deny not the ſame Glaſſe alſo: and ſo in all things loue ye the Fayrnes of Vertue, and of the pure Loue.

19. But if any man thinketh, that ther is any thing ſet-forth in the Glaſſe of Righteouſnes, which is not ſutable with the Trueth: or wheron Moſes, the Prophets, and the Apoſtles of Chriſt, haue not witneſſed: or that ſhould not tend to the Loue, Let him there ſtay himſelfe, and not blaſpheme, but rather aſſie the Meaning: and ſo tarry his Tyme, [q] till a further Enlightning, that he may diſcerne it all by the true Light of the eternall Trueth, as agreeably-mynded with the Loue, wherunto we beare-witnes. [q] 1.Cor.4.2.

20. WHerfore, O ye Deerly-beloued, looke to yourſelues: and deſtroy not your-ſelues, through your owne knowledge. For our Seruice of Loue is for a Furtherance vnto you all, to

all/to a Distinguishing between the Trueth and Lyes/ To thend that euery vayne Conceit/ and euery bewitched Imagination/ might be taken out of the Hearts of Men, and the good Seed of
f Mat. 13. c. Luk. 8. b. Life, obteyne his Fruitfulnes in vs/to all Laud, Honour, and Praise of the Almightie/ and to all Loue and Concorde amongst each other, and that all together, to one-maner Congregation,
f Rom. 12. b. 1. Cor 12. c. Eph. 2. 4. b. f House, Temple or Tabernacle of the one vnseparated Spirit of Christ, and to a Life of Blessednes vnto all People.

E 21. NOw if any man be thus mynded with vs/ and be comprehended with vs in the Judgement of the Trueth/ and in the Loue, vnpartially: or/ if he haue any Desire, to iudge vprightly: or would-feyne be knitt in-one-consent with vs in the Loue/wherby he might iudge vprightly, according to the Trueth/Let him then in like manner with vs, haue respect vnto the
t Esa. 28. b. t Balance of Equitie: and set or hold himselfe with vs, according to the Storke of the vpright Loue and Trueth, vnpartiall, vnder the Obedience of the Loue: and so also with vs, set the Trueth, free. Not as tyed Herto or Therto, wherwith she is not of one Beeing/ forasmuch as the true God, Iesus Christ, & the holy Ghost, is so vntyed also.

21. For the true Beeing of the eternall Trueth,
v Sap. 7. c. Heb. 1. a. is a free Maiestie of the high Godhead/ an v euerlasting stedfast Power, Life and Mightynesse: Likewise the same true Beeing comprehendeth all, that is in Heauen/ in Earth/ and vnder the Earth: and is not itselfe comprehended either of This or of That, wherwith it is not coessentiall/ neither is it tyed therunto. For it is/

and

and remaineth, an euerlaſting, liuing, and free vncloſed-vp Fountaine of Wiſdom: wherwith we all ought to be of one Beeing, and to liue therin.

23. SO, This is our Sight concerning the Life. Which we do freely declare, euen without Partialitie, as alſo that God is a liuing, euerlaſting, and vndiuided God. And that He is not onely a God of the Iewes, but alſo of the Gentiles, that is to ſay, a [x] God of all People, that loue his Righteouſnes, that ioyne themſelues to his Loue and her Seruice, and that haue a Deſire to do his Will.

[x] Act. 10. d. Rom. 10. b. Gal. 3. c. Eph. 4. a.

24. But to be ſeparated from the ſame higheſt God, and from his Loue and her Seruice, is the [y] Middle-wall, the Sinne, and the Darknes, betweene God and the Man: and it maketh manifeſt and knowne, that the ſame Sinne is the Fall and Diſtraction of the inward Manhod from his God. Wherout alſo all Wickednes, and the ſundry-ſortes of Diſſenſion and Diſcord, are come into the World. But to knowe the ſame, and to be incorporated againe with God, vnder the Obedience of the Loue, is the Saluation; and bringeth into vs againe, the Vnitie of Heart in the Peace.

[y] Eſa. 59. a. Eph. 2. b.

25. Behold, the ſame God of whom we beare-witnes, and which bringeth vnto vs the true Saluation and Peace, out of his Loue, and out of the Obedience to the Requiring of her Seruice, is the onely God of Life; whoſe Hand hath made all that is: Hee is the true Beeing, wherin the Spirit of Men ought to be incorporated [z] & grounded. And we beare-record, that He euen the ſame God is onely the Lorde: who alſo was

in tymes past praised: of the Righteous, in Israel, [a] as the Rocke of their Saluation.

a Psal. 118. c. Esa. 28. b. 1. Pet. 2. a.

26. Whilst then the People of Israel: afore-tymes, were grounded vpon the same onely God / they serued no Idolls. Neither did they choose any thing for Gods, besides their God. nor yet tyed themselues to any other thing: but did celebrate and glorifie the same liuing God / as the King, Lorde, and God of all the World. and declared his Righteousnes, as the Worde of Life. [b] and shewed the same vnto the Man / and called him therunto / that all knees might bowe themselues, before the same God, [c] and that all Hearts of Men, might feare, honour, and onely serue Him.

b Deut. 30. b. Rom. 10. b.

c Esa. 45. c. Phil 2. b.

F 27. NOw where the Word of Life: to Gods Glory and Mens Saluation, was heertofore thus ministred. [d] and God then gaue his Blessing and Encreasse / for a Fruitfulnes of his Worde, through the Beleese / There was also the same Worde ministred out of Loue, by the Ministers therof, namely / to the Beleeuers. for their Strengthning and Growing vp in the Worde. And in like-maner they held-forth the same Worde of Life: according to his Worthynes: vnto the Little, Young, and Weak-ones / to cheer-vp their Hearts therunto, and to confirme them in the holy Beeing of the same Worde / that such an holy Beeing of God, might haue a sure Forme in them. and all People might: with their Tongues, laude and praise God.

d A. 2. 3. 4. 5. &c.

e Gal. 4. c.

28. BEhold / this same holy Beeing of God, is the true Life of the holy Ghoste / which heertofore God wrought among his People Israel, and likewise [f] among the Gentiles / that feared

f Act. 2. e. A. 10. c.

feared his Name. And the ſame is promiſed afterward to be giuen, in the [g] laſt Dates. g Eſa. 2. 3. 9. 25. 32. 35. &c.

29. Thiſſame Beeing of God, is indeed the right Food of the Soule and Bread of Life/and is [h] deſcended vnto vs from Heauen, for a Life to the Man: And was heertofore; [i] broken and diſtributed to the People of Iſrael and Diſciples of Chriſt, to feed-on in their Soules. h Ioh. 6. d. e. i 1. Cor. 10. a. b. 11. c.

30. And thiſſame Bread which they brake, fed-on, or ate/ [k] is the Communion of the Body of Chriſt: Which Chriſt, is [l] the Head, Lorde, and Maiſter of his Congregation/ Sauing [m] and redeeming his People from their Sinnes. And the Cuppe wherof they drancke/ [n] is the Communion of the Blood of Chriſt. k 1. Cor 10. b l Eph. 1. c. 4. b 5. c. m Mat. 1. c. n 1. Cor. 10. b

31. Thiſſame Bread which was giuen vnto them/ is the true Meat-offering of Chriſt. namely/ his Body. [o] And this Cuppe which was powred-forth vnto them/ is the true Shedding of his Blood: the which is the Outflowing of the holy Word or Spirit of Chriſt, vpon all Beleeuers of Chriſt, to euerlaſting Life. o Mat. 26. d. Mar. 14. c. Lu. 22. b. 1. Cor. 11. c.

32. Euen-thus did the Diſciples of Ieſu Chriſt, eate of his Fleſh/ and drinke of his Blood, to the Forgiueneſſe of their Sinnes: Vnto Him [namely/ to Chriſt] for an Incorporating, and vnto Them [namely/ to the Beleeuers of Chriſt] for a Life. And ſo then had they their Fellowſhip [p] with the ſame Chriſt, and with his Father: and were Fleſh, [q] of his Fleſh/ and Bone, of his Bones. p 1. Ioh. 1. a. q 1. Cor. 12. b.

33. BEhold/ thatſame Bread or Body of Chriſt, is the Worde/ that became Fleſh. [r] and it dwelt amongſt them. and they ſawe [ſ] his Glory, as a Glory of the onely-borne G r Ioh. 1. b. ſ 2. Pet. 1. b. 1. Ioh. 1. a.

Sonne of the Father full of Grace and Trueth,

w Ier 31.d. Heb. 8.a.b 10.b. 34. And thatsame is the newe Testament / [c] which God, in those Daies, made and appointed with his People; [v] and he powred-out his Spirit plenteously on them: [x] and did lett them see his Arke, in the Heauen: sent-downe his holy Ierusalem vnto them: [y] and shewed them the [z] Temple of his holy Dwelling; [z] which is not made with Mens Hands, but, which He had prepared for himselfe; according as He promised to the House of Israel and to the House of Iuda. And the same is published to the Gentiles, for a joyfull Message.

v Act. 1.c. Tit. 3.a.

x Apo. 11.a.

y Apo. 21.a.

z Act. 7.c. 17 c.

35. The same Bread, which was sent-downe vnto them from Heauen, was heertofore broken and distributed also to the Gentiles, as it is now vnto Vs: there was also [a] powred-forth vnto them, of the Cuppe of Christ. And God did likewise shed-forth the same Spirit of Christ, [b] vpon the Gentiles, and, through the Beleefe, iustified their Hearts from the Sinne, for a [c] Setting-vp of the Banner of Righteousnes vnto them, according as God had auouched and promised the same to the Gentiles aforetymes, by the Mouth of his Prophets.

a 1. Cor. 11.c.

b Act. 10.d.e. 11.b. 13 c

c Esa. 2. 42 56 60. 61. 66. Ier 2. 33. Ioel. 2. Zach 2. 8. 13 Mal. 1.

36. Lo, such things doth God worke, through his Ministration of the holy Ghost, and it is the true Seruice in the Obedience of the Loue. And in this very sorte, my Sight is, that it shall com-to-passe in the last Daies, when God setteth-vp againe the House of Israel, according to his Promises: and not according to any humane Ordinance or Inuention, which the Man bringeth-forth, out of his wittie Dexteritie or Knowledge, or out of his Letter-learned-Wisdome.

Wher-

Wherwith the Ignorant-ones, who vnderstand not Gods Promises, are taken-captiue or tyed, and with the Bondage of Heart through Mens Doctrine and Wisdom; caried into a made Holynes, and fed therwith, but not, vnto the Word of Life, or Shedding-forth of the holy Ghoste from the liuing Father, the Most highest, nor yet fed with it.

37. O No, ye Deerly-beloued; God [d] giueth not that Honour vnto any Creature. It is also no Mans Worke, nor Power, through Mans Inuention, but the Worke and Power of the Lorde, through his gratious Worde, in the Seruice of his Loue; that so they might all, according to the Promises, [e] be taught of God, and all knowe Him, from [f] the Least, to the Greatest. [d] Esa. 42. f. [e] Esa. 54. b. Ioh. 6. a. [f] Ier. 31. d.

The VI Chap.

1. The Seruice of the Loue, beeing Gods Worke by the illuminate Elders 2. is of Fewe beleeued: yet is it certenly the Trueth. 3. Neuertheles, he permitteth it to be iudged of all vpright Hearts, 6. but with Caution, that none iudge, of Enuy, but faithfully, out of Loue. 16. The Worthynes of the true Wisdom. 25. For lacke wherof, the Course of the World is marred. 26. Of the false Wisdom. 28. and of the true. 30. The End of the false Wisdome is come. 32. Howe to come to the true Wisdom.

BUt this Seruice out of the Loue, and this Administration of the true Bread or liuing Worde (where it is appeered out of the true God) is administred among A

among the Vnlightned / by the Elders and illuminated Men in the Familie of the Loue of Iesu Christ, to [a] prepare and make-meet the Vnlightned, for to receiue the true Light of Christ and the Gifts of his holy Spirit: Yea the same Ministration, is euen Gods Ordinance / where [b] God is the Worker: but not els. And then the illuminated Man, who is growne-by vnder the Obedience of the Loue, [c] to the Old-age of the holy Vnderstanding/or of the Man Christ, is [d] a Witnes and seruiceable Instrument therof: but the Blessing or Encreasse, which is the Spirit of the liuing Word, [e] must God giue. Through which righteous Spirit / or Spirit of Promise, [f] God iustifieth our Hearts from the Sinne, through the Beleefe.

a Esa. 40.a.42. 2.61.a. Ier. 1. a. b. c. 20.a. Mat. 28.b. Mar. 16.b.
b 1. Cor. 3.a.
c Eph. 4.b.
d Ioh. 15.c. Act. 1.a.2.d.
e 1. Cor 3.a.
f Act 15.b. 1. Cor 6.b.

2. SO / Heerof haue I written heertofore/and do nowe still beare-witnes to the same. But who beleeueth the Trueth? Or who hath any regarde vnto Gods Promises/to wait, with Longsufferance/ and with a firme Confidence in God, for such things to-com / and, in the Obedience to the Requiring of the Seruice of Loue, to hope for them? And my Conceiuing in the Trueth / and myne Vnderstanding, is euen yet no otherwise. Neither can I otherwise discerne/ but that God will thus, in his tyme, bring-forth his Worke / to an euerlasting peaceable Liuing in the Loue / according to his Promises.

3. Notwithstanding / if it be not so / as I, through the holy Spirit of the Loue of Iesu Christ, do according to the Life describe it: or/ that Gods Working, according to his Promises, be not in such wise promised: Also that such a Life of Peace as we beare-record of, should not be to-

be to-com/ or that men ſhould not ; vnder the Obedience of the Loue ; hope for it / according to the Promiſes / Let any man giue Iudgement of it / according to Trueth. For euery one that loueth Righteouſnes / he intendeth doubtles the Saluation / after his beſt Meaning.

4. BVt if on thother-ſide ; O all yee which obſerue theſe things ; the Lorde hath opened the Doore of Vnderſtanding vnto you/ or hath [g] enlightned your Vnderſtanding. and that yee conceiue that we haue ſet-forth and deſcribed the Life of Righteouſnes / and the Seruice which leadeth therunto / according to the Trueth/ Then verifie the ſame / to the Vnitie of Heart in the Loue. and to one Vnderſtanding of the true Beleefe in Ieſu Chriſt, one with another/ and ſo [h] then giue yourſelues obediently to the ſame Seruice of Loue / and to our Communion of the Liuing God / in one Faith/ and in one Familiaritie [i] of vpright Brotherly Loue/ To thend the true Beleefe/ and the right Obedience of the Loue / may among vs All which loue the Righteouſnes, [k] growe and bloſſom : in all Concorde ; in a ſure Hope to Gods Promiſes. and that the Righteous in the Loue / may become many. B

g Eph. 1. b.

h Ecc. 1. 6. c.

i 1. Pet. 1.

k 4. Eſd 6. c.

5. Els if you thinke / that we haue conceiued of the Trueth, amiſſe/ or if in any point it be too ſlenderly ſet-forth / Then giue-teſtimonie therof, with a meeke Spirit : and ſo helpe forward the Vnitie of Heart / in the Obedience of the Loue : and thinke no euill of it / neither blaſpheme it. For in ſuch a ſorte we ſtand plyable / to examine the Trueth / wherby ; out of Loue ; we may cleaue therunto / and ſo to receiue the Explanation of

tion of the Trueth / in thatt wherin we knowe it not aright. For the Wisdom of the Trueth in a gentle and meeke Spirit, [l] is the most-precioust Treasure / that a man can fynde.

[l] Pro. 3. b. 8. b. Sap. 7. b.

6. BVt one that couereth himselfe in his Euill-conceiuing / and therby thinketh to be wise: and one which hath a Tongue that slaundereth / and an Heart which is enuyous or wroth against any / hee is not to be commended. Moreouer an arrogant Heart / which with Contempt of an other, hath a Pleasure in his owne Vnderstanding: or, which standeth partiall in the Testimonie of the Trueth: or an Heart, that turneth itselfe away from the Concorde of the Seruice of Loue / and cleaueth to the vayn-conceited Flesh and Bloud / and taketh parte therwith / That same can in no wise iudge rightly.

7. Therfore iudge with Faithfulnesse and Trueth, and not with Fauour or Disfauour, nor yet with Reuiling or Despite / least any man iudge, out of such a Disposition as they aforetymes did / that were the Confederates of the High-priest / and smote the Mouth of the Wisdome on his Face / [m] saying with arrogant Myndes / and malicious Hearts: Wilt thou answere the High-priest, so?

[m] Iob. 18. c.

C 8. BEhold / howsoeuer it be meet and Gods Ordinance / that men shoulde learne the Lawe, [n] out of the Mouth of the Priests, and the Wisdom / [o] of the Elders or Principallest of Vnderstanding: yet is such-dealing, an Vnreasonablenesse / and against the Lawe / also against the Wisdom / and against the Loue which God requireth.

[n] Mal. 2. a.

[o] Eccli. 6. d. 8 b.

Wher-

9. Wherſoeuer therfore men deale after-that-maner / or with ſuch Partialitie (though it ſeemeth to be ſome Righteouſnes, Holynes or Wiſdom) there deeme we not, the true High-prieſt / nor any Elders of the holy Vnderſtanding / nor yet the Lawe of the Lorde / nor Wiſdom of God to be.

10. Therfore ought men to ſtand vnpartiall with the Heart, in Gods vpright Weeing. and ſo to ſet-forth the Saluation out of the Loue and her Seruice: For Many ſeeke it ignorantly: and through Lacke of Wiſdom, they go into Waies, where it is not to be founde.

11. BVt / if any man loue the Saluation and Wiſdom, from his Heart, let him ſubmitt himſelfe to the Loue and her Seruice: and ſo then in Obeying of the Requiring of the Seruice of Loue, let him be familiar, [p] brotherly, kynde-hearted, chaſte, meeke, gentle, ſober, patient or longſuffering, lowly of Heart, and frendly. For thatt is a Bleſſednes [q] and Wiſdome / which is not earthly of the Earth or of Men, but onely of God, the Fountaine of Grace / full of all Wiſdom: and Hee diſtributeth her vnto everyone, that feareth, ſeeketh, and loueth Him. For ther is none onely wiſe / nor onely good / [r] but God, who onely is the Lorde, and the everlaſting Wiſdom itſelfe.

[p] Col. 3. b. 1. Pet. 3. a.
[q] Iam. 3. b.
[r] Mar. 19. b. Lu. 18. c.

12. Therfore ſpeaketh the Mouth of the Wiſdom, and ſayth: [s] Where two or three of you be gathered-togither in my Name, there am I amongſt you, and in the midſt of you. [t] For in the Mouth of two or three Witneſſes, all Matters ſhall be iudged. and be righly knowne, out of the true Wiſdom.

[s] Mat. 18. c.
[t] Deut. 17. b. 19. b. Mat. 18. b. Ioh. 8. b.

13. But not of Such, as; with Subtilty of the Knowledge; do inquire daily therafter of an other. or with Wittynes and Reason do search, or sound-dieply for it/ wherby to discerne the Matters of Vnderstanding touching things di-
v Esa. 57. 66. a Sap. 1. a. 6. b. Mat. 11. c. 13. b. 1. Cor. 2. b. c. z Eccli. 6. c. 1. Pet. 1. c 5. a uine, out of the Knowledge. O No. but v of those/ that are lowly of Heart. and haue not studied nor searched for any Knowledge: but; with a Desire; x do humble their Hearts to the Obeying of the Requiring of the holy Worde and his Seruice of Loue/ for to do the Will of the Lorde.

14. Lo/ such are vpright Wise-ones and Louers of Wisdom: vpon whom also the Wisdom arysetth, as a Light. Whose Judgements agree in one Vnderstanding, and do tend or reach to one vpright Beeing.

D 15. O God/ that the Hearts of Men were yet once rightly humbled before Thee, and thy Seruice of Loue. and were partakers of thy holy Wisdom/ that so they might liue in thee.

y Rom. 11. d. 16. O Holy y bottomles Depth of the euerlasting godly Wisdom! Who can sufficiently praise thy Vertue?

z Sap. 9. c. 17. Thou surmountest z all humaine Vnderstanding. Therfore can no man compasse nor inclose thee. For thou abydest for euer with the Godhead, essentially.

a Sap. 7. c. 18. In thee is a the holy Ghost, and the Perfection.

19. Through Thee, is the Earth grounded.
b Psal. 33. a. Pro. 8. c. c Ioh. 1. a. b The Heauens are made through Thee. And without Thee/ c ther is nothing made that is any thing.

Thou

20. Thou art [d] the Light of the World / the Way of the Righteous / [e] the Trueth of God, [f] and a Tree of Life.

d Ioh. 8. 9. 12.
e Ioh. 14. 2.
f Gen. 2. 2.

21. Thou refreshest all them that are burdened and laden / if they do but come vnto thee. [g] For thy Yoke is easie, and thy Burden, light to beare.

Prov. 3. b. 4. Esd. 8. f. Apo. 2. 2.
g Mat. 11. d.

22. Thou distributest forth Knowledge and Vnderstanding, [h] wherby the Lands are preserued, and wherthrough the Peoples are protected.

h Prov. 8. b. Sap. 6. 2. b.

23. But he that forsaketh thee, and loueth thee not, cometh into Misery, and Destruction.

24. Oh, that they all had tasted a little of the Wisdom of God / then would ther be no Strife or Dissention.

25. Wherfore do the Lands perish / and wherfore com the People into so much Wofulnes and Miserie? Wherfore cometh the Desolation, the Diuision, and the Abhomination, ouer the World? Wherfore doth the Man beleeue the Lying, rather then [i] the Trueth? Wherfore is the Man bewitched with vayne Godseruices / and wrapped with so many sortes of vayne Imaginations? Wherfore do Men come into such false Freedome, and Loosnes of Heart, that they will in no wise be obedient to the Requiring of Gods Trueth and of his Seruice of Loue. and so draw-away others, from the first Entrance of the christian Life? Wherfore do Certen come also into such Intanglement of Heart / as that they giue-ouer themselues therin to a Bondage. and not to a Deliuerance from the Sinne, vnder the Obedience of the Loue? Why do the People striue, and vse Craft and

i 2. Thess. 2. b.

Violence

k Esa. 1. c. Ier. 5. c. Ezek 22. a. M. l 3. a. l Hos. 4. Violence, one against an other? Why are [k] not the Simple-ones rescued or defended? Why is ther no Righteousnes, [l] Faithfulnes, Trueth, nor Loue, to be found? Wherfore doth dissensious Holynes Dissimulation, Hatred, Wrath, Jangling, Slaunder, Battell, Warre, [m] Betraying, & all Deceiuablenes, reigne among the Children of Men? But because ther is no Wisdome [n] of God. nor any Equitie or Righteousnes loued, out of vnpartiall Loue: but euery one walketh and liueth [o] in his Self-myndednes, euerywhere.

m Mat. 24. a. 2. Tim. 3. a. n Iam. 1. b. o Ier. 7. c. 44. b. c.

E 26. Wee fynde indeed som Men, that imagine and seeke their Wisdom, in the Knowledge of all Things: thinking, that the garnished Speach of Knowledge, the Vtterance of flowred Words, & to haue a golden Tongue, is the Wisdome. But Many are begyled, and haue ben seduced, therby.

27. For that saine, and to labour for such-things. or to haue regarde therunto, is not the Wisdome which God requireth of vs. For Hee desyreth not, that the Man should toyle or trouble himselfe therwith, howsoeuer the Reason, through his presumptuous Imagination, searcheth most-of all after it, contrary to Gods Appointment.

28. But this doth God require: Lowlynes of Heart, to [p] bow vnto Him, and his Ordinance, and to haue a Desire and a Delight, to do his Will. and to be obedient to the Requiring of his Loue.

p Mich. 6.

29. Thatt truely, is a Wisdom of Vnderstanding, which bringeth-forth the Peace, in Righteousnes: and which [q] Salomon prayed for.

q Sap. 9. a.

But

30. BVt forasmuch now as the Man doth not rightly labour for this vpright Wisdom, nor yet from the Heart desyreth such things: and that nowe euery Vnderstanding hath in the Knowledge, out of the First-borne Adam, corrupted his Way towards the Wisdom, as all Flesh did, [r] in the Tyme of Noë: in such-sorte, that one can nowe synde Fewe, that haue any Vnderstanding or Knowledge of the vpright Wisdome. Therfore is also the End of the Knowledge, and of all the Wisdome of the Flesh, come before the Lorde. [r] Gen. 6. b.

31. For out of the Knowledge and Wisdome of the Flesh, are grieuous Errours come into the World, to a great Miserie, Affliction, Sorrowe, and Heaupnes ouer the Children of Men. For the [s] Wickednes hath the Vpper-hand: and her End, or the Ripenesse of her Harueſt [t] shall be out-of-measure horrible. It shall assuredly rom so to-pas: whether it be beleeued, or not. [s] 4. Esd. 14. b. Mat. 24. b. [t] 4. Esd. 4. d.

32. WHerfore heare and vnderstand, yee F Deerly-beloued. If so be we loue the vpright Wisdom, and desire to obteyne, or to inherit the same: then may we not seeke nor desire to inherit her, in the Knowledge of our corrupt Vnderstanding, nor yet take vpon vs in the same, any Judgement of the Light. For in our corrupt Vnderstanding, and whiles we are yet [v] estranged from God, or are not wholly incorporated into his Christ, according to the inner Man: so long doth God require of vs, no Wisdome, nor Judgement of the Light, but [x] the Obedience of his Worde and Sekuite of Loue, which leadeth vs to the Wisdome, and to the Light of the Diuine Cleernes. [v] Eph. 4. b. [x] 1. Pet. 1. b. c.

33. For-that-cause, it is before all things, most needfull for vs/ that wee first come to the Knowledge of ourselues, through the Seruice of the holy Worde vnder the Obedience of the Loue.
y Esa.59.b. y and haue Sorrowe for our Estrainging from
a Mat.3.b. the vpright Beeing.[a] and so shewe Repentaunce
[illegible] 3.b. and Amendement for the Sinne, which hath
[illegible] .2.d.[illegible] c. brought-forth vnto vs in our Members, the[b]
b Rom.5.[illegible] Death or the Dying-away from God: and so
in Long-sufferance; hope and comfort ourselues / on the Auouching of the Promises, concerning the Comming of the Liuing-Worde,
c Rom.12.a. from onhigh / [c] to a Renewing of our Spirit
Eph 4.c. and Mynde, & to a Restoring of all,[d] that God
d Act.3.c. hath spoken, through the Mouth of all his holy Prophets. To thend that with single Hearts;
e 2.Pet.1.a. we might obediently be incorporated[e] into the Nature of God, or of his Christ, who is the true Light, the vpright Wisdom, and the Life of our Saluation, itselfe: And so knowe and liuingly
f Gal.2.3.4.c. seele the Form of Christ,[f] not without vs, but in
g 1.Cor.15.f. vs. and[g] carry or beare the Image of the Almightie God/ wherunto the Man was created, from the Beginning.

G 34. BEhold/ to inherite that-same true Being of God and Christ, in our Inwardnes/ is the vpright Wisdom/[h] which is humble,
h Iam.3.b. meeke, gentle, and frendly: in which, the true Light also is knowne and inherited. and wherout men iudge vprightly.

35. To this Wisdom is our Calling: and therunto are we bidden, through the Seruice of the Doctrines and Wrytings of the Apostles of
i 1.Pet.1.c. Christ,[i] who haue published in the World, such
1.Ioh.1.a. a Life, as is euerlasting.

If then

36. If then we beleeue in Chriſt ſo as the Scripture ſaith / then ſhall not the vpright Wiſdome remayne ſeparated from vs: but haue her Form in vs. and [k] flowe from our Body, as a Ryuer of Lyuing-waters. [k] Ioh.4.7.d.

37. But nowe is this vpright Wiſdome [l] hidden or vnknowne before all Flesh. alſo before the Deuill before the World, & before all her Wiſe and Letter-learned-ones. [l] Mat.11.d. 1.Cor.1.2.

38. Alſo / ſhe is not to be learned in any Schooles / through any Study in the knowledges. nor founde by any manner Tongues or Languages: But ſhe ryſeth as a Light / vpon Thoſe, who / in the Doctrine of Wiſdom / and of her Seruice of Loue / are lowe and humble of Heart, [m] poore of Spirit, willing to the Good, [n] and not ſubiect to the Luſtfulnes of the Sinne. [m] Eſa. 57.b. 66.a. [n] Sap.1.a.7.c.

39. Therfore ſpeaketh the Mouth of the Wiſdom / ſaying: [o] I thanke thee, O Father of Heauen and Earth / that thou haſt hidden thiſſame from the Wiſe and learned in the Letter. and haſt made it knowne to the Little and Lowly. [o] Mat.11.c.

40. Yea / it hath alwaies ſo pleaſed the Father, to make the lowly contrite Hearts / partakers of the Gifts of his holy Wiſdome.

The VII. Chap.

1. In the of-fallen Estate, ther is none truely wise, though Many boast. 3. The Glasse of Righteousnes is set-forth to trye euery ones Cause by it. 8. Though the Authour be moued at the Misunderstanding of Others: 9. yet would he not haue men to thinke, that his owne humane Waies had ben alwaies right: 11. but through the Lordes Mercie he hath ben enlightned. 12. Which Illumination and Gifts he respected not, in regarde of the Loue: 13. and exhorteth all Others to despise their Gifts likewise, in respect therof. 19. He bewayleth mens vncerten Knowledge, 22. yea euen of them that are Foregoers vnto Others. 25. How to walke in the Seruice of the Loue. 29. The written Worde is not the Worde it selfe: 31. yet mens Misunderstanding perceiueth it not. 39. But God can reueale the Difference.

A Inasmuch as I now haue perceiued the Fall or Estrainging of Men, from this holy Wisdome, and what a wicked Nature and crastie Heart, they haue, or in what spirituall Bewitching, they stand, that account themselues for Wise; and yet are Strangers to the godly Wisdom, which is according to the Loue and the Requiring of her Seruice. Therfore could I not giue-credite vnto any of them, as true Wise-ones or vpright Christians, although they boasted them of Gods Wisdom, or gaue-out themselues for a christian Congregation.

For

2. For through Mistrustfulnes, the Feare of my Heart, was, that the Christianitie, was not so good or vpright among the Children of Men, as they made-boast-of, or, that it might yet not be, for-all-thatt, the right Christianitie, or that her Ministration, was not yet proceeded out of the right Stocke of the Loue.

3. Whilst then, that they were yet vnknowne vnto mee: in such sorte, that I could credite no man for his Boasting, Fayr-speaking, nor Profoundnes, or deepe knowledge: and that, out of Gods Grace and his heauenly Reuelation, ther was graunted Mee to see the good Being of the Christianitie: and that the same stood before mee in the Sight of my Spirit, wherafter my Hope and Longing, was (as also we haue said before) Therfore, out of the Inclination of Loue, am I occasioned, to shewe-openly, and to set-forth, a Glasse of Righteousnes. Wherby to make-known before all Eyes of Vnderstanding (that glasse themselues therin) the good and vpright Being of the true Christianitie, and what our Calling is, through Iesus Christ, by the Word of the Preaching of the Apostles of Christ: and wherby also to lay-open the Vnderstanding, [a] whereon we are to sett our hope: what manner Life the Prophecies doe stretch vnto: wherin Gods Promises are to be established: and what-maner-ones they bee or ought to be, that are the vpright Congregation of the Christianitie.

[a] Eph. 1. 3. b.

4. This verily haue I, through Gods Grace, [b] which is giuen vnto mee, playnly expressed in Letters, according to the Life of the vpright Christianitie, namely, according to the vpright

[b] Rom. 12. a. 1. Cor. 3.

Form/ euen as I behold the same, in the Vision of the Trueth/ through Gods Heauenly Reuelation/ which is [c] appeered & reuealed vnto mee: [d] seeking therin the Saluation of all Men, and not myne owne onely. For therfore, to thend that all Controuersie might now be ended, and that it might be known, what the true Christianitie is/ I haue vnpartially noted, or described in Letters, the vpright Being of the Christianitie: and also in like maner, the true Teaching-office of the Ministration of the holy Worde, in the Obedience of the Loue of Iesu Christ.

[c] Rom. 16. Eph. 1. a. 3. a. Col. 1. c. 2. Tim. 1. b.
[d] Eccli. 24. d. 33. b.

B 5. IF now any man haue right in his matter, concerning the Christianitie: or if any man minister the Office of the holy Worde rightly, in the Obedience of the Loue of Iesu Christ, according to the Promises/ hee will also keepe it, and will likewise very willingly vnite himselfe with vs, in the Obedience of the Loue of Iesu Christ. For I desire not, with my Writing, to bereaue any man of the true Being of the Christianitie, nor of the vpright Office of the Ministration of the holy Worde, but much rather to point him to it, and to be seruiceable vnto him therwith.

6. But they that are wrong, and stand in a Conceit, or Imagination, shall also very easily perceiue/ wherin they mistake, or are wrong/ if so be they reade these Writings, and do glasse themselues in the Glasse of Righteousnes, and haue regarde vnto these Testimonies.

7. Let euery one knowe himselfe, and turne him to the Communialtie of the Loue: that he may be enlightned in his [e] Vnderstanding, and be deliuered and vnburthened of the [f] vayne be-

[e] Eph. 1. b.
[f] Rom. 1. b.

witched

witched Beeing. and so with Thanksgiuing laude God.

8. OH/ what shall I say of the vayn Vnderstanding of the Children of Men, and of all their Conceits and Imaginations/ whereunto they are subiect! Oh/ how much experience haue I of this their Ignorance and Conceitednes! I haue examined it very much. I haue had regarde vnto the Iudgement of many Men. and made myselfe common with euery-one. Howbeit/ I haue founde many Things vayne or senseleese.

9. But although I do thus write/ yet let no- C
man therfore thinke/ that my humaine Waies haue ben still in the true Vnderstanding. O No: but; concerning my humaine Disposition and weake Nature; I haue found myselfe in much Sinne and Ignorance, aboue many-others.

10. I haue also passed-thorow many [g] tedious Waies: struggled much: stumbled often: and fallen many-tymes. Yea I haue ben euen the chiefe among Sinners. g Sap. 5 a.

11. But [h] Mercy is shewed on mee/ inasmuch as the most-high God hath permitted mee/ to see my humaine Ignorance. and throughly-enlightned myne Vnderstanding. [i] and reuealed his Secreat vnto mee/ To thend that I should discouer the Mynde of the Life, and of his Righteousnes, according both to the Diuine/ and also humaine Nature and Forme/ for to shewe euidently/ wherunto the Man was created. h 1. Tim. 1 c. i Mar. 1: b. Eph. 3. a.

12. NOw might som man say: That is assuredly, a great Gift of the Most-highest. It is true. I must needs highly praise, laude, and thanke the Goodnes of the Grace

of God, therin / inasmuch as the Saluation of Men, is manifested therby. But I myselfe haue neuer had my Respect vpon the Knowing of this / wherby in any-wise to reioyce myselfe therin, nor to glory theron / as in regarde of my knowledge: But (to thend that I would not set my confidence vpon the knowing, nor vpon the Enlightning of myne Vnderstanding) I esteemed it rather, as if it were not giuen mee, or were not appeered in myne Vnderstanding / then that in respect therof / I would be without the Loue.

D 13. Wherfore, in regarde of the Loue, let vs giue no respect vnto any of all the Gifts of God / for to reioyce ourselues, or to glory in any of them / without the Loue / To thend that wee may gett and obteyne the Loue / [k] which is the Sealing or Making-sure of the Diuine Promises: whereunto also all Prophecies do point, [l] and therin ceasse. For if we haue not the Loue, or if we attayne not therunto / then [m] haue wee doubtles nothing.

k Cant 8.a.

l Mat.22.d. Mar.12.d. Rom.13.b. m 1.Cor.13.a

14. Therfore [namely / for the Loues sake] I do esteeme it to be hurtfull / to repose ourselues on any Gifts of God / which in our knowledge are committed vnto vs. For, to obteyne the Loue, and to haue Loue one to an other / must be all our Exercise / to thend the same might haue a Forme in vs.

15. For-that-cause let no man giue respect vnto his Knowledge, nor to the Excellencie of his Vnderstanding, nor to the Richnes of his Spirit, out of the heauenly knowledge, nor to the Gifts of his Diuine Prophecies / nor to his Learnednes in the Scripture / nor to his sundry Tongues

Tongues and Languages / nor to the Conſtancie of his Righteouſnes and Holynes (as therby to thinke himſelfe to be any thing) But let him ſet all ſuch things behynde the backe in ſilence, hauing no regarde therunto: and [n] ſo giue his Vnderſtanding captiue vnder the Obedience of the Loue, in the Spirit: and ſet his Expectation and Longing, fully and wholly, on the Loue, to thend he may winne the Loue. [n] 2. Cor. 10. a.

16. For the Loue, [o] is the Fulfilling of all this, and the Diuine Beeing itſelfe: and it is the true Life and holy Wiſdome / promiſed for-to-come, to a Shyning of Ieruſalem round-about. [o] Rom. 13. b.

17. AFter this Wiſdome let vs hope and long. and eſteeme all to be nothing-worth, whatſoeuer is without the ſame. For whatſoeuer is without the Loue, ſhall periſh, melt, and conſume: [p] but the Loue abydeth for euer. Whoſe yeares are not ſhortned: neither doth the Number of her Daies, faple. [p] 1. Cor. 13. b.

18. And ſo for the Loues cauſe, let vs not knowe or maynteine, that we knowe any thing, ſaue [q] onely the Loue / To the end we might winne Many vnto her. For the Miniſtration of the true Chriſtianitie, ſhall, out of the Loue, onely beare-ſway, according to the Promiſes. [q] 1. Cor. 8. a.

19. BVt, alas, the Children of Men haue very little regarde heerunto. For euery-one will needes knowe much. and beſides thatt, knowe alſo, what is right. Howbeit they come not to the Knowledge of thatt which they ſhould knowe. Yet euery-one giueth his Judgement, out of the Knowledge: and will therout iudge of the Wiſdome of God and all Vnderſtandings. E

20. But this I lament, with Sorrowe of my Heart (the which I see, heare, and proue by manifold Experience) that the Man is so vnstayed/ and that the vpright Vnderstanding of Wisdome, is so darkned in the Children of Men.

21. For I synde, that many of them do much saple in their Judgement, and do not comprehende the Trueth out of the Testimonies of
t Mat. 22. d. Scripture/ because they t vnderstand not the Scripture.

22. Not onely They/ which are apparently
f 1. Tim. 1. a. without Vnderstanding, but They also, f that giue-out themselues for Masters and Teachers
g Ro. 2. b. c. of Vnderstanding/ g as Foregoers and Leaders of the Blynde, and as Lights vnto them/ that are in Darknes: and that account so of themselues/ as if much Diuine Vnderstanding were discouered and disclosed vnto them. And therfore, through the Shewe of their Deedes and Workes, they boast them highly, to haue receiued
v Mat. 23. b. Luc. 11. f. v the Key of the Entrance into the Kingdom of God/ for to open the same and to let-in/ or to shutt-it-toe & keepe-out/ for to forgiue Sinnes, or to retayne.

23. The which I synde in Many to be nothing but a Conceit, Imagination, and Selfwisdome/ which themselues haue taken vpon them: And so thinke to be wise, through the Riches of their Knowledge. And because of the Respect, which they giue to their Vnderstanding/ they iudge the sooner and boldlyer of those Wordes and Writings, which are set-forth to the Good: not rightly respecting thatt which is sought therin, and required or desyred therby.

But

24. But they that do rightly regarde the Worde/ will not iudge rashly. but still will haue their Respect vnto the Loue: also they will not search the Scripture/ nor studie therin for to knowe, vtter, recite, or to publish the same, in hystorical-maner. as the Klarkes of the knowledge, vse it, in their Schooles: and as the Letter-learned do in their Synagogues and Assemblies. Who, indeed, hold very much of the Scripture/ and, according to their owne Sense, do gladly heare and speake therof: [u] but what the Scripture requireth, thatt do they not. F

[u] Mat.23.a.

25. BVt in the Seruice of Loue, it ought not so to be/ ye Deerly-beloued: but euery-one is to cast-downe himselfe/ [x] and to humble his Soule/ that he may obteyne such an Heart, Mynde, and Spirit/ as the Seruice of the Worde pointeth vs vnto. and so regarde his Calling/ wherunto he is required by the Scripture/ to the Establishing of the Godly Promises: Not after the [y] Choosing of any mans Conceiuing. but as God hath heertofore spoken it, by the Mouth of his holy Prophets.

[x] 1.Pet.5.a.

[y] Deut.11.a.

26. If therfore we haue an inclined Mynde to the same, in the Beleefe of the Loue/ that the Loue may obteyne a liuely Forme in vs/ then neede we not to studdy, striue, or dispute much. neither-yet to aske much Aduise/ nor to holde Counsells therabout: but we ought with our Hearts/ [z] to turne-away from Sinnes and Abhominations/ and so to come to an humble [a] and meeke Heart/ according to the Mentioning of the Scriptures.

[z] Ezek.14.a.

[a] Mat.11.d.

27. Nowe when we haue heard or readd the Scripture or Seruice of the Worde, to that-

effect, and

effect. and that we haue giuen-ouer and yeelded
b Eccli. 6. d. 8 a. b. ourselues before the Elders [b] in the Family of Loue, thereunto/ then is it altogether needfull for vs; for the obteyning of such an vpright Heart;
c Esa. 55. b. Ier. 29. b. d Mat. 7. a. Lu. 11. a. e Eccli. 2. a. diligently and earnestly [c] to seeke, [d] knocke, and praye: [e] to abyde-patiently the Battell or Tryall,
f Mat. 10. d. 16 c. Lu. 9. 14. c. g Act. 2. e. that meeteth vs against our Passage towards the good Life: [f] to take-vp our Crosse daily by Beleefe and Hope, in the Patience: and so with one accorde, [g] to continue stedfast in Prayer and Faith/ vntill that, through the Seruice of the
h 1. Pet. 1, 2. c. Worde; we be [h] borne or brought-forth alive in the true Worde, out of the Death and Blyndnes of the Sinne.

G 28. Which Birth in the Spirit, is not out of the Worde which is wrytable/ nor which is set-forth by the vnregenerate Man, out of the Letter. O No, but out of the holy and liuing Worde
1. Pet. 1. c. 1. Ioh. 1. a. of God/ [i] which is Spirit and Life/ and Christ himselfe, according to the Spirit.

29. For the written Word of the Letter, is not the Worde itselfe, that clenseth and sanctifieth the Man from the Sinne/ or which procreateth the Life: but the same is a Shadowe or Figuring-out of the holy and true Worde/ and a seruiceable Instrument/ whereby we are made well-affected, inwardly in our Soules, to the true Worde of Vnification. and do becom beleeuing of the same/ to thend that, through the Beleefe and Loue, we might so, in the Spirit of our
k Eph. 4. b. 2. Pet. 1. a. Mynde, be made [k] of like-being with the Nature and Being of the good Life: euen as the Worde or Scripture witnesseth therof.

30. Lo/ This is our Calling, through the Seruice of the holy Worde of the Apostles of Christ,

to thend

to thend we should so ; through the same Service / and her Drawing of our Hearts to the Loue ; be brought to the Ministring of the spirituall and heauenly Goods / in such Seruing of the liuing God / [l] and in thatt vpright Righteousnes and Holynes / which is pleasing vnto Him. [l] Lu.1.

31. BVt / where nowe is Vnderstanding? Where is ther nowe any regarde had vnto the Worde: and the Matter rightly iudged?

32. Where are the Guydes / that erre not? [m] The Prophets / that lye not? The Seers / that fayle not? The Teachers / that mix not their owne Imagination / with the Worde? [m] Esa. 3.9.b. 28.a.56.b. Ier.8.a.18.b 23.b.c. Ezek. 13. b. 22. c. 34.a. b.

33. Is not the World euery where so blynde and darke / that men cannot discerne the Shadowe, [n] from Thatt which it shyneth from / the sounding Voyce, [o] from the Worde / the Letter, [p] from the Spirit / the Image of God / from the Godhead / Mens Teaching and Word, [q] from Gods Teaching and Word / the Obedience and Feare of Men, [r] from the Obedience and Feare of God / the Righteousnes which Man esteemeth, [s] from the Righteousnes which is of-value before God / the naturall Man / from the Spirituall / the Sacrifice of Men / from the Sacrifice of Christ, the Oblations / from the Reconciliation / the Lawe / from the Gospell. &c? Is not euery of these / disorderly confounded one with an other / in the Vnderstandings of Men / and so taken all for one-maner thing? [n] Ioh. 1.a. [o] Mat.3.a. Rom.10.b. [p] 2.Cor. 3.b. [q] Mat.15.b. Col.2.c. [r] Esa.51.b. Lu.12.a. [s] Mat.21.c. Rom.10 a.

34. This I sawe, that many Hearts were intangled therin: and it grieued me exceedingly.

Oh!

H 35. OH/ Darknes and Blyndnes/ or Weed/ which from the Beginning/ was sown in Adams Heart! Howe manifoldly hast thou spread thyselfe abroad amongst vs/ and therby couered the whole World/ that ther is hardly any little Plott to be found/ where the good Seed/ might haue his Growing or Springing-vp/ vnto Fruitfulnes!

v 4. Esd. 4. d. 36. (If nowe it be not turned-vp [v namely/ the Euill/ and the Place wherin it is sowne] then shall not the Good appeere/ nor the Place/ wherin it is sowne.)

37. O God/ That the Place of the euill Seed/ were stirred/ and turned-vp/ and the Vngodlynes/ taken-away x out of the Heart/ that the Thistles and Thornes might growe there no more! Then might thy noble Lilly-braunch [namely/ thy Sanctuarie] once haue his Springing-vp: y The Beleefe/ blossom/ and the Loue/ bring-forth her Fruites/ wherby the vpright Righteousnes/ might; z aboue any Treasure of this World; be embraced.

x 4. Esd. 3. c.

y 4. Esd. 6. c. 7 d.

z Sap. 7. a. Mat. 13. c.

38. Oh/ thissame is it, which I sigh for, bewayle, and lament/ because I fynde it not. and because Thatt appeereth not/ which God esteemeth/ and is the Saluation of Men. and forthat moreouer with Many it is to be sought and fetcht so farre-of.

a Mat. 19. c. 39. BVt/ with thee; O God; are all a things possible. Whoso; in Beleefe of the Trueth; trusteth in thee/ the same man can do much. And looke-what seemeth vnpossible with Men/ thatt canst thou soone bring to passe.

An Introduction to the Glasse of Righteousnes.

The VIII. Chap.

1. He bewayleth the Desolation of the Sheepe of *Christ*, that go astray in the Wildernes, and knowe not their right Shepherd 6. Yet Many content themselues in that Estate. 14. An Exortation to the Seers. 17. and to the desolate People, that they behold and bewayle the same their Miserie, and the Losse of the vpright Righteousnes. 44. An Inuiting to the Loue, where the Supplie is onely to be founde.

O GOD, how long yet shall thy [a] Sanctuarie remaine waste? Howe long shall the Sheepe runne scattered abroad: [b] and in all respects remaine bound intangled, tyed, and holde-raptine, as though thou O God wouldst not be their Redeemer and Shepheard? For they [c] go astray in the wildernesses, and forgett the Land promised them of God for Inheritance, and the holy Citie Ieruſalem. A

a Psal. 74. a. 79. a.

b 3. Re. 22. b. Ezek. 34. a. b. c.

c Psal. 119. e. Esay. 53. b.

2. FOr beholde (and it is to be seene and noted) the Fores [d] do beare-rule, and euery one in his owne Wisdome, vseth Craft, Wylynes, and Subtiltie. Whereby many Sheepe and Lambes are caught and bewitched, and so remaine in the Bands of the Wildernesses, because they knowe not the true Life, their vpright Shepheard.

d Ezek. 13. a.

3. For the Feare which the Foxes make/ with the showe of their Wisdom/ is the Snare/ which hath taken-captiue/ and keepeth bounde/ the poore seelly Sheepe/ in the Wildernes/ that they neyther hunger nor long for the good Pasture: supposing/ they come to the Best. And thus are they appeased.

4. O Ye seelly Sheepe/ How long will you yet suffer yourselues to be bewitched? When will you heare the Worde of your Lorde/ [e] and the Voyce of your Shepheard? When will ye once desire to come vnto Him that hath made you/ [f] that he himselfe may feede you?

e Ioh. 10. a. b.

f Ezek. 34. b.

5. MEn may also see (yea it is plainly seene and obserued) that [g] the Wolues, Beares, Dragons, and Serpents/ yea all venimous Cation [h] the Generation of Vipers [i] do inuiron and compasse the Forest of the Desart: watching Night and Day/ that the Sheepe come not out thence, neither taste of the good Pasture, nor yet be gathered to their good and vpright Shepheard/ to thintent that they themselues [to weet/ that false Brood] might still [k] keepe the Soueraignty and Preheminence, and that the Bands of their Dominion might not be broken.

g Ier. 10. c. Ezek. 22. c. Ioh. 10. b. Apo. 16. b.

h Ezek. 34. 2.

6. And many of the common-sorte of Inhabitants of these Wildernesses (though they see and note/ that it ought not so to be) do yet [l] quietly looke vppon it: and carelesly looker-forth the tyme. If it touch not Them/ they thinke then/ all is well. And vse the Prouerbe: **Whiles a thing is tollerable/ it is commendable.**

l Ier. 5. c.

7 O God/

7. O God / They are little moued / howe it fareth with thyne holy Land-of-Inheritance / which lyeth-ſtill waſte. or that thy Sheepe, remaine as ſtrayed in the Wilderues / and thy Lambes / be cruelly-handled and torne As long as Themſelues may haue but Peace.

8. They [k] mourne not once / neither beare they any Sorrowe O God, for thy holy Cittie Ieruſalem, howſoeuer they ſee, that it is troden-downe / [l] and lyeth vtterly waſte. [k] Ier. 3. c. 8. a. [l] Lam. 1. a. Lu. 2. c.

9. They aſke not once for Sion: Thy Temple / and thy Sanctuarie / entreth not once into their Hearts.

10. They make themſelues Delightes / in the forreyn Lands: and forgett the Ioye in Sion.

11. O H! what ſhall I ſay of theſe Retchles ones / that neither ſeeke nor deſire any thing / but to haue their Eaſe and Repoſe in the Fleſh: and moreouer of thoſe Self-ſeekers / among the diſperſed Iſrael, who daily reioyce them with the intangled Babylon, and ſhrowd themſelues vnder the Contentiouſnes and [m] Violence of Nimrod: and do not once thinke on the Lawe of their God / nor on the Seat of his Glory: but take vnto them / the Foreſkinne of the Heathen. and wallowe in the Filthynes of the Vncircumcized? B [m] Gen. 10. d.

12. Oh! Are not all theſe like the Swyne / [n] that hath his Delight in the Dirt / and regardeth not the Fayrnes of the Roſes? Are they not alſo like the Hedgehogge / which delighteth to be in the waſte Places of Vncleanlines / contenting himſelfe with Myre and Swynes-fleſh? Seeing it is euen a Pleaſure vnto them / to wallowe themſelues in all Vncleannes / and to eate all vncleane [n] Mat. 7. a. 2. Pet. 2. c.

Meate. wherin they haue a Desire to liue: and do not once long for the Pleasantnes of the noble Garden / where men do eate the pure Hearbe / and the cleane Beasts. and where they sing and
o Apo. 12. a. 14. a. 15. a. play the Laud-song of the Lorde, out of o the Mercy-seate.

13. But, alas, the Desolation (as is sayd) is yet (me-thinks) best-pleasing in this World.
p Ier. 5. 6. 7. 8. 9. 10. &c. Ezek. 16. 20. P For I see that the same getteth the Preheminence euery-where: and I cannot otherwise perceiue / but that the Desolation is, nowe adaies, most embraced / and beareth greatest sway / Els must myne Eyes be blynded / that I looke asquint / and see not aright.

14. THerefore / O ye Seers which do beare Sorrowe / for the Treading-downe of
q Psal. 74. a. 79. a. Ier. 9. a. Lam. 1. 2. 3. 4. 4. Esd. 2. 3. 4. 8. b. 10. c. Ierusalem, q and are grieued from the Heart that the Lordes Temple / and his Sanctuary hath waste; Judge ye the Matter / whether I haue noted it rightly / or vnrightly.

15. If I haue noted the Thing rightly / suffer ye then with me; I pray you, Griefe and Heauines, in your Hearts: and sigh you with me; to the Lorde / that Hee will haue-mercy on vs. and set vp his Sanctuarie / for his holy Names sake.

C 16. Oh! send-forth a Cry, to the desolate Peoples: Giue them, with lamentation, to vnderstand, the Desolation wherinto they are fallen / that they may sorrowe and be grieued. Let them behold, howe poore and naked they are of the godly Riches.

17. COme-hither, I pray you, to the Lorde and her Seruice, O ye desolate Peoples / and consider, in this Light, howe that ye are all

all [r] strayed, from the Way of Life and Vnder- [r Sap. 5. a.]
standing: and weepe or lament ouer your fro-
ward Wayes.

18. And come all ye that are ignorant: [s] Come [s Pro. 9. a.]
and eate of my Bread / and drinke of the Wine,
which I powre-forth vnto you. Forsake the ig-
norant Being / so shall ye liue / and shall walke
in the Way of Vnderstanding.

19. [t] Wisdom do in the Loue, cry and call [t Pro. 8. a.]
vnto you / O ye Children of Men. Re-
garde it, O ye Ignorant-ones. Ye Vnwise, take
it to Heart / and heare.

20. For I will speake: [u] and my Lips shall vt- [u Pro. 8. a.]
ter some singuler Matter.

21. For my Mouth shall speake the Trueth: [v] and my Lips hate thatt which is vngodly. [v Pro. 8. a.]

22. All the Wordes of my Mouth, are right- [x Pro. 8. a.]
etous: [x] there is no Frowardnes nor Falshood
in them.

23. Therfore come / and go with me, into
the House of Mourning (where the
Poore, the Little-ones and the Contrite of Heart
are) euen-there will I shewe you, [y] howe poore [y Apo. 3. b.]
and miserable ye are, and which are the most-
precioust Treasures [z] and Riches that you lacke. [z Pro. 3. 8. 6. Esa. 33. a. Col. 2. a.]

24. Come and helpe me to make a Lamenta-
tion, before the Most-highest: and suffer Sor-
rowe for the most-hurtfullest [a] Losse of the vp- [a. Mat. 16. a]
right Righteousnes / because it is not, or very
little, founde in this Worlde. For my Heart is
therfore oftentymes heauy. Oh! where is it / or
where may I rightly synde / where to aske after
it?

25. Where, I pray you, is nowe [b] the Feare [b Mal. 1. a.]
of God (such as is vnmixt with the

[e] Pro. 1. a. 9. b Eccli. 1. b. c. Peare of Men) wherout the Beginning [c] of the holy Wisdom appeareth?

[d] Ro. 5. a. Eph. 6. b. Heb. 11. a. b. 26. Where is the moſtholieſt Faith, [d] in the true Hope of Saluation (which men [e] are iuſtified by, from the Sinne) Wherwith no vayne or falſe Faith is mixed?

[e] Ro. 3. 5. a. Gal. 2. b.

[f] Mat. 22. Rom. 13. b. Gal. 5. b. d. [g] 1. Tim. 1. a. 27. Where is the pure Loue ([f] which is the Fulfilling of the Lawe, and [g] the Principall ſcope of the Beleefe) wherwith is mingled no Diſcorde nor Self-ſeeking in the Loue?

[h] Hoſ. 4. a. 28. Where is nowe [h] Faith and Trueth, wherevpon any Heart may reſt?

29. Where is the true Miniſtring of the holy

[i] Act. 2, 3, 4. 7. 8. 9, 10. &c. Worde, [i] and Worcking of the holy Ghoſt, wherewith the Inuention of Mans Wiſdom hath not mixed it ſelfe?

[k] Eſa. 42. a. 3. b. Apo. 4. b. 5. b. 7. b. 30. Where is Gods [k] Honour, Laude, and Prayſe, that belongeth vnto Him onely, wherin Mans Honour and Prayſe is not mingled?

[l] Rom. 1. c. 31. Where is the pure Godſeruice, which is [l] not mixed, nor ſpotted of this World?

[m] Gal. 3. c. 32. Where is the Lawe of the Lorde, which [m] leadeth vnto Chriſt (wherout the Goſpell of the Kingdom of God ariſeth) where no humane Lawe is taught beſides, that leadeth from Chriſt, and darkneth the Goſpell?

[n] Deu. 10. b. Ier. 4. a. Ro. 2. c. Phil. 3. a. Col. 2. b. [o] Gen. 17. b 33. Where is the vpright Circumciſion, [n] to the Laying-away of Sinne in the Fleſh, which was giuen by God, to Abraham and his Seede, for an [o] euerlaſting Signe of his Couenant?

[p] Ro. 8. a. 34. Where is the Lawe of the Spirit, which [p] quickneth in Ieſu Chriſt, and freeth vs from the Lawe of Sinne and of Death?

[q] Ro. 5. a. Eph. 2. b. 35. Where is nowe the [q] peace with God the Father, in pure and vnſpotted Conſciences?

Where

36. Where is nowe the [r] Baptisme of Iohn [or of the Grace of the Lorde] ouer Those / that are distressed for the Sinnes cause: to their Amendement from the Sinne?

[r] Mat. 3. a. Ro. 6. a. Gal. 3. c. Col. 2. b. 1. Pet. 3. c.

37. Where is nowe the true Baptisme of Iesu Christ, [f] which followeth thereupon / to the Forgiuing and Iustifying from the Sinne / whereon the Name of the Father is witnessed, the Name of the Sonne / confessed, and the Name of the holy Ghost / [t] for a Pledge of the Godly Inheritance: sealed?

[f] Mat. 3. b. 28. b. Mar. 16. b. Act. 10. 19. a.

[t] Eph. 1. b.

38. Where do Any nowe / keepe [v] the Supper of Christ, where they breake, distribute, and eate, the Bread (which is the true Body of Christ) to a Remembrance of Christ, that Hee hath suffered in vs for our Sinnes cause: [x] the Death of the Crosse: and so his Death [y] is published / vntill He come in his Glory?

E

[v] Mat. 26. c. Mar. 14. c. Lu. 22. b. 1. Cor. 11. c.

[x] Ro. 6. a. Phil. 2. a. 1. Pet. 2. c.

[y] 1. Cor. 11. c.

39. Where do Any nowe drinke the Cuppe [z] of Christ, in the Communion of his Bloud / of the true Testament?

[z] 1. Cor. 10. b.

40. Where is nowe the Christian Communion: [a] or where are the vpright Christians which do all eate of the same Bread / and do all drinke of the same Cuppe / [b] to an holy vndiuided Body / wherof Iesus Christ, is [c] the Head / and which are the [d] Peculiarones of God / for an holy People to the God of Life, whom He hath made Kings [e] and Priests, through Iesus Christ?

[a] Ro. 12. a. 1. Cor. 12. b. Eph. 5. c.

[b] 1. Cor. 10. b.

[c] Eph. 1. c. 4. b. 6. c.

[d] Eph. 1. b. 1. Pet. 2. a.

[e] 1. Pet. 2. a. Apo. 1. a. 5. b.

41. Where is nowe the Seed of the beleeuing Abraham, [f] wherin such Promise is made, for the Blessing of all Generations?

[f] Gen. 15. a. 17. b. 22. c. Ro. 4. b. Gal. 3. c.

42. Oh! where art thou, thou Seed of Isaac, [g] that Sonne of the Promise / who art blessed by the Sonne of the Promise: Thou noble Stocke

[g] Gen. 21. b. 22. c. Rom. 9.

h Gen. 27. c. of Iacob, thou chosen Blossom of Israel, who
i Deut. 4. a. onely i liuest in Gods Statutes, and not after
the manner of the Heathen?

43. Verily/ of all this, which I aske after, we
fynde no whit at all in the wicked World/ nor
yet among you/ O ye desolate Peoples, but one-
ly, in the Stocke of the Loue, that vertuous
amiable Being.

44. THerfore come ye all hither to the Loue:
k Ier. 7. a. 18. 25. b. 35. b. k reforme your Being in her Seruice:
l Iam. 1. b. and let the Loue, with l Meekines be planted in
you/ so shall ye euen-therin fynde, all the Good-
lynesses of the Riches of God/ and the whole
Communion of his Saints, namely/ the whole
House of Israel.

45. Vnto which Stocke of Saints/ and cho-
m 1. Pet. 3. b. sen Children of God, we m are all called through
Iesus Christ, that in the Rayfing-vp of Israel; ac-
cording to the Promises of God the Father; we
should inherit the Blessing.

F 46. O Israel (ye right Children, in n the true
n Act. 3. c. Testaments of your holy Fathers)
When shall your Disperfing haue an End/ and
o Esa. 2. a. Mic. 4. a your Erecting come? o That the Lawe of the
Lorde/ and his Word may be declared/ and his
Wonderous workes manifested, and all the Hea-
then, seeke the Righteousnes, learne the Lawe
p Zach. 8. a. c. of the Lorde, p and walke in his Streets/ to the
Praise of the God of Israel, who onely is the
q Esa. 43. b. 44. a. Lorde. For q Besides the God of Israel, there is
no God more.

47. For truely, the Idols of the Heathen/ and
all their spirituall Wisdom, which they set-forth
Esa. 44. a. b. 145. b. 46. a. Ier. 10. a. b. besides the euerlasting God of Israel and his
Lawe, r is nothing-els but Foolishnes and Ig-
norance.

48. Ma-

48. Many of them haue no Vnderſtanding in the Lawe of the Lorde: nor knowledge of his Ordinances. And of their Calling throughe Ieſus Chriſt, [f] of the Tribe of Iuda, of the House of Dauid, they haue no right Diſcerning at all. [f] Lu. 2. a.

49. And therfore it is, that they miſſe of the Meaning or Intention of God: and are therby grounded on the Glimmering of their knowledge, and not, on the Stocke of the vpright Olive-tree, [t] to the which they are called, to be graſted therinto. [t] Ro. 11. b. c.

50. BVt nowe when we conſider all this: and that we are not partakers of the Sappe of the Stocke of our Calling: [v] but do fynde our ſelues broken-off from the ſame, and therby miſſe of all thatt, which is of God, and which his Ordinances are one with: If then, we haue any Loue to the Riches of God: and do conſider and know the damageſull [x] Loſſe, with all the Deſolation [y] and Abhominations, which are com-in betweene, then cometh vppon vs, [z] all Woe and Anguiſh: and we greatly bewayle the Loſſe of theſe Riches of God, aboue all the Dammages or Loſſes of this Worlde. [v] Ro. 11. c. [x] Mat. 16. c. [y] Dan. 9. 11. d. 12. c. Mat. 24. b. [z] E a 13. a. Dan. 12. b.

51. For where is ther a more damageſull Loſſe, [a] then where one ſyndeth no Righteouſnes of God: and where the Lawe of God and his Statutes and Ordinances are in the Loſſe ſo vtterly darkened? [a] Mat. 16. a.

52. Oh! What ſhall I more write, of this damageſul Loſſe of the moſt precioust Riches? My Heart is heauy, and my Soule is payned: in ſuch-ſorte, [b] that often tymes I am forced to ſigh and mourne, becauſe my Mynde will not be ſatisfied. [b] Ier. 9. a. 1. b. 14. b. Lam. 1. 2. 3. b

G 53. O God/ that they all ſawe/ how they are
c Pſa. 14. 2. Ro. 3. b. c turned heerfrom, and that no man
hath continued in thy Trueth: and howe they are
d Ro. 7. c. d taken captiue vnder the Sinne/ and ſtraied
from thee. (Yea theſe precious Riches of God
e Apo. 3. b. they ſcarcely knowe:) and howe poore e and na-
ked in themſelues they are, without thy Sanctu-
arie. To thend, out of deepe Neceſſitie, they
f Pſal. 130. 2. might crye vnto thee f for Grace, and obteyne, in
their Spirit, an inclined Mynde, to the Obeying
of thy Loue/ that thou mightest haue-mercy on
them all.

54. For if-ſo-be they come not to thy Loue/ nor
to the Obedience of the Requiring of her Ser-
uice: nor thereunto haue no Good-will, Beleefe,
or Hope/ ſurely ther ſhall then no Liſe of Gods
Sanctuary, be founde in them/ howe wiſe/ howe
ſkilfull/ and excellent or rich of Spirit/ howe lear-
ned and expert in Scriptures, Languages, or
Tongues, ſoeuer they may be.

55. If moreouer they lay not downe their
knowledge in the Silence/ euen as though they
knewe nothing-at-all: and that, through the Ser-
uice of the holy Worde, they reforme not them-
ſelues vnder the Obedience of the Loue, nor ſuf-
ſer their Vnderſtanding, to be ſtirred-vp to Obe-
dience/ wherby to be wholly inclined to the Loue:
g Mat. 10. d. 16. c. Mar. 8. d. Lu. 9. 14. c. to paſſe-forth towards the-ſame: g to take-vp dayly
h Eph. 6. b. Phil. 4. a. Col. 4. a. their Croſſe, with humble Hearts and to perſe-
i Eph. 3. b. 1. Cor. 2. b. uere h in Prayer and Faith, with a firme Hope,
i till the Eſtabliſhing in the Loue/ They can by
no meanes inherit any Riches of God or Chriſt,
nor k vnderſtand or knowe any Wiſdom of God
at-all/ howe ſkilfully ſoeuer they ſearch/ or ſtudie
in Scriptures, after it.

56. For

56. For ther is no Wisdom/ nor knowledge of Christ, nor Understanding of the Scriptures, to be had in any thing/ but onely in the Loue. or among them/ who are inclined/ and well-affected/ therunto.

57. They may many of them: I graunt seeke much Wisdom and Understanding/ wherby to comprehend the same. and in Conceit be satisfied and appeased with a taken-on Wisdom: but if they come not to the Loue/ neither are taught in her Seruice, to the true Wisdom/ they shall then synde no Wisdom nor Understanding/ nor yet any Righteousnes nor Life: but must [l] dye in their Sinnes/ and in their Conceit of Trueth. For ther is no right Spirit of Trueth/ nor Wisdom, without the Loue. l Ioh. 8. e

58. Wherfore euery thing, which is [m] decayed or broken-downe, must euen nowe, through the Loue and her Seruice, be set-vp againe. and all that straieth/ and is dispersed, must againe be gathered-togither, [n] through the Loue and her Seruice. namely/ al those that hope for the Saluation of the onely Body of Christ. For that is the Promise, to the Children of the Testamẽt, in the [o] last tyme. In the which, God will magnifie himselfe against all Heathen or Uncircumcised-ones. H m Amos. 8. b. n Ezek. 34. b. Mic. 4. a. Soph. 3. b. o Ier. 23. 30. e. 31. d. 33. b. Ioel. 2. c.

59. THis hath God in former tymes promised: and He will performe it, for his holy Names sake/ [p] to make it knowne and honorable farre and wyde/ that his Honour and Sanctuarie [q] may no longer be troden-downe. but may appeere pure and cleere. And He will shewe in the last tyme, howe that He onely is the Lorde. and that his Office, Worke, and Doing, is not bounde nor tyed to Mens Working. but that He per- p Ezek. 38. e. Mic. 5. a. q Psal. 74. a. Dan. 8. b.

He performeth the same according to his Will and Pleasure.

60. O how happie is hee / which is [r] not wise in his owne Concept: neither is with any spirituall [f] Imagination bewitched, tyed, or bounde. but in the Sinne, is daply against himselfe/and loueth not the Euill, but is wel-affected to the Loue: and so [t] possesseth his Soule / with Patience, till the Promises of almightie God/ that he might liue vnto God, in all Trueth.

r Esa. 5. c. Ro. 12. b. f Deut. 12. a. Ier. 7. c. t Lu. 21. b.

The IX. Chap.

1. A Complaint ouer the greatest sorte of People, that neyther regard nor expect the Promises of Godes Righteousnes out of the Loue: but set-vp a Righteousnes of their owne: as being perswaded that the same is of God. 15. The Abuse of Mariadge. 22. The Middle-wall. 25. Shame to Disclose the inward Euilnes. 33. A Prediction of Calamitie to come vpon the conceited Wise. 34. None can come to the New Man or Kingdom of God, but by the Loue.

A BUt who hath regarde heervnto? Who thinketh on the Righteousnes, which God esteemeth?

2. Doth not the most parte of People intend to set-vp their [a] owne Righteousnes?

3. Who thinketh on the Communion of Saints/ [b] whom God the Father drayweth, to Justification through Iesus Christ, in the Loue?

4. Doth not euery-one, which is come or risen-vp before the Loue, seeke to gather a priuate Congregation to himselfe/to aduaunce his owne Word, and with Cõtention to sticke to the same?

a Ro. 10. a. b Ioh. 6. c.

Not

Not thinking / that the Lorde shall [c] himselfe bring forth, through his Worde and Seruice of Loue, and that his Saluation, shall come from his Right-hand. And that so through himselfe, He will bring-forth Vnitie in the Loue, and his Children [d] out of Sion, according to the Word of his Promise. [c] Esa. 66. a. [d] Esa. 66. a.

5. BVt who looketh after it? Who longeth for it? Who dependeth vpon Gods Promises, that, in tyme to come, they shall be established? Who hungreth or thirsteth after it? Who thinketh on the Comfort of Israel, and vpon the Consolation of Iuda?

6. Euery-one supposeth without fayle, that he hath the Blessing of God already, and that ther is for-to-com, no more then is present with him / or which he himselfe passeth forth in.

7. Heerin do the conceited Christians, comfort them: and cheer-vp themselues among eche-other; But they haue ketcht an Hand-full of Winde: and do make themselues glad with Chasse.

8 They thresh the Strawe / [e] and crush it very hard. But / what auayleth it? In their Binnes [f] shal no Bread be found, nor any Corne in their Barnes. Yea such things shall come vpon them, from the Lord, and for their Stoutnes cause, shall not hyde-away. [e] Esa. 33. b. [f] 4. Esd. 6. e

9. MAny of them cry also nowe: We haue it / we haue it: Wee are the Congregation of Christ: Wee are Israell: Lo / heere it is: Lo / there it is: This is the Trueth: Thatt is the Trueth: [g] Heere is Christ: There is Christ. B

10. But when Christ shall shewe himselfe, [h] euen as the Lightning ariseth from the East and shyneth [g] Mat. 24. c. Mat. 13. c. Lu. 17. c. [h] Mat. 24. a. Lu. 17. a.

ſhyneth vnto the Weſt / Then ſhall their owne Worde (which nowe is one with them) be cleane againſt them / becauſe they haue not eſteemed the Loue / wherin the Trueth of God or Chriſt, is ſealed for euer.

11. MOreouer / Diuers haue gathered many People or Companies euery-where togither, by Sentences of Scripture / and with glyſtering knowledges, cerning them by the Name of Chriſt, and by the Name of Iſraell. But the Loue they haue ſhutt out-at-doores / and therof had leaſt reſpect and regard.

12. For / who ſtandeth nowe in the Loue / to
i Deut. 6. a. 10. b. Mat. 22. c. [i] thend to cleaue faſt to the God of Life / and to loue Him, with his whole Heart, Soule, and Thoughtes. and beſides, to loue an Other as himſelfe / that God (who onely is the Lorde) might be their Arme Fortreſſe, and Strength?

13. Is not euery-mans Eye (that accounteth
k Ier. 17. a. not God, for the onely Lorde) fixed vpon [k] Fleſh and Blond / or vpon the vayne, corruptible, created Things, in this World? And doth not euery-one ſet his Affiaunce on the ſame? Doth he not counte it for his Arme or Strength?

14. And thus liuing in ſuch Loue to the corruptible Things / and in that falſe Confidence,
l Eſa. 29. b. Ezek. 33. d. Mat. 15. a. m. Tob. 13. c. Apo. 19. a. euery-one loueth his owne ſelfe: and [l] with his Heart, turneth from the Lorde, and ſo paſſeth on in his Errour: and merrily ſinging [m] Alleloia: Euen / as though that God had his Delight in ſuch Abhomination, and that Ieruſalem were likewiſe builded-vp / and lay no longer trodden-downe.

C 15. IN ſuch a Showe or Simulation / and in ſuch Pleaſure of their Owne conceits (not

(not hauing [n] the Loue of God/ nor bearing the Lawe of the Lord [o] in their Hearts) they betake themselues to Mariage/with bold Courage/bringing forth their Children [p] in the Vnrighteousnes: and account that same for pure Wedlocke, ordeyned of God. The which yet among them/is but meere Adultery/[q] and impudent Whordom.

n Ioh. 5. e.
o Ier. 31. d. Heb. 8. 10. b.
p Ose. 5. a.
q Ezek. 16. g. 23. a.

16. FOr consider/ Who is nowe; I pray you; within the right Matrimonie or Coniunction of Man and Wife?

17. Were it not expedient that Gods Lawe and Will [r] should be in the Mans Heart. and that so the same Man should in his Will and Disposition cleaue vnto thatt God, which hath made Heauen and Earth? In like-maner ought not the Woman also, to follow the Man. and with the like Disposition; [s] cleaue onely to the Mans Will. and so in her Heart beare thatt which concerneth God. or at-least, labour, hope, and long after it. and in that sorte bring-forth her Children/ to thend to bring them vp [t] according to the Lawe of the Lorde, in the vpright Beeing/ that the Name of the liuing God, might therin be magnified/ from their Birth/ and from Generation to Generation for euermore.

r Psal. 40. a. Esa. 51. a. Ier. 31. d.
s Eph. 5. e.
t Tob. 1. b. Eccli. 7. 30. a. Eph. 6. a.

18. BVt if we obserue and note this thing aright/ thee are but Fewe; alas; that proceede by this Rule. And therfore they are generally, [v] Adulterers and Adultereesses.

v Esa. 57. a. Mat. 12. e. 16. a.

19. For such as com not togither by the Lord. but [x] keepe or shutt, God and his Lawe out-at-doores/ Are they not all, [y] Children of Adulterie? Aineth not euery one of them that are such, in his owne Matrimonie and Coniunction/ contrary to Gods Ordinance/ or Coniunction, [z] of the vndefyled Bedde?

x Tob. 6. b.
y Sap. 3. b. 4. a
z Sap. 3. b. Heb. 13. a.

20. Ther-

20. Therfore passe they not at all, for the pure Begetting, Procreating, or Bearing, to the Bringing-vp of Children in Godlynes / to the Praise of the Mosthighest.

D 21. OH! thissame is with Many, yet farre from-home. For euery one desyreth generally to bring-vp his Children to himselfe / euen to his owne Pleasure / that he may therby spreade his owne Name. and not the Lordes. And therfore ther is no Loue of God / nor Vnitie in the Loue, among them.

22. For euery where ther is a Middle-wall and Diuision betweene God, [a] and the Man / betweene the Spiritualtie, and the Temporaltie / betweene the Prince, and the Subiects / betweene the Husband, and the Wife / betweene the Parents, and the Children / betweene one Brother, and an other / and betweene one Frend, and an other.

a Esa. 59. a. 4. Esd. 9. a. 13. d. 15. b. Mat. 24. b. Lu. 21. b.

23. Euery-one myndeth his Owne; and would seyne haue an other agreeing to his Mynde. Yea the Man is nowe come to such Presumption and Stoutnes / [b] that euery-one in particuler would gladly haue, that, in all things; he might vse the euerlasting God, at his owne Will. and that God would giue-successe to all things, according to his Pleasure.

b Esa. 45. b. Ro. 9. c.

24. And in such a maner is the Wife mynded towards the Husband / the Children, towards the Parents / and moreouer, one People, towards an other: Whether it be in Ordinances, Religions, and Righteousnesses / or in temporall Lawes. In euery thing ther is Owne-wills-desire, Middle-wall, Distruction, Suspicion, Mistrust, and Couertnes.

25. Yet

25. YEt/ who taketh it to-heart? Who doth forgoe himselfe? Who considereth it? Doth not euery man couer himselfe/ that his Shame might not be layd-open?

26. Who can now (I pray you) acknowledge/ that he himselfe is so vncleane, vniust, wicked, [c] and dissembling, and that he ought to turne him from his Vnrighteousnes? [c] Esa. 1. a.

27. Truely not Many; alas; can brooke it/ nor yet well endure or beare the Shame therof/ By reason that they will not do-away/ nor for sake the Couering or Showe of Vertue, wherwithall they are couered.

28. For in this regarde, the Husbands will be much too vpright, the Wiues, too honest, and the Children, much too proude [d] and haughtie/ for to be content to acknowledge/ that they are open Sinners, and no better then Whores and Naughty-packes/ [e] for therby they might not in anywise come into the Kingdome of God. E [d] Esa. 3. b. [e] Mat 21. d.

29. So peruerstly are the Children of Men, mynded against God. For albeit they are guiltie in all respects (If not with the Deede/ yet at least with the Heart, in secret) yet notwithstanding they do All keepe themselues couered before the Face of God/ and his Saynts: and would much rather, be respected and accounted for iust Persons (euen as the Pharises [f] and Letter learned were) then with the Publicans, to acknowledge their Sinnes, [g] conuert, and pray to almightie God, for his Grace. [f] Luk. 7. c. [g] Lu. 18. b.

30. WHiles then the Children of Men, will not vnderstand nor acknowledge this same/ [h] therfore remain they in their Sinnes. Notwithstanding, out of their vnconuerted Hearts; [h] Ioh. 9.

and vnacknowledgement of their Errours; they
j Ioh. 5. d. search the Scripture/ j thinking to haue the Vnderstanding of Life therin. Whereas the same is
k Ioh. 5. e. itt, k that accuseth them, and giueth testimonie of the vpright Life. But to the same Life they desire not to come: For they knowe it not/ neither the Way that leadeth therunto. Howbeit they perswade themselues, that they are wise, and do well knowe/ how they ought or ought not/ to liue.

31. But thatt which they ought before al things to knowe, they do not knowe, vnderstand, nor see. For they ought necessarily to haue seene/ that they
l Ro. 11. are l like broken-of Branches; l separated and
m Esa. 59. b. strayed from the vpright Stocke, and likewise to knowe the Defection, m from their God and his Christ, and the Lying against the Lorde.

32. SEeing then they are blinded, in regarde of the Discerning of the Fall from their God, and are not com to the Incorporating with Christ: and yet say, they are Christians (and in deed are not/ but are a Synagogue of the Deuill) and do boast themselues of God: and God smideth them lyers, in his Sight/ Therfore will He
n Apo. 3. b. euen n spewe such out of his Mouth, and not suffer his holy Name, to be any longer blaspheamed
o Esa. 1. a. by them/ because they should see and knowe, that they haue o blaspheamed the Holy one in Israel.
p 1. Mac. 3. f. p troden-downe his Sanctuarie with their Feet, contemned Him and his Gentleneſſe, and l in their Presumptiousnes, esteemed themselues great and wise.

33. IN-asmuch as thissame is still vnknown to the World and vnto all welconceited Wise/ and is of Fewe looked-into: and that the Man

Man learneth not to knowe himſelfe / wherby he
might iudge righteouſly: neither is with the In-
clination of his Heart, diſpoſed to the Loue: nor
hungreth or luſteth the Conuertion to his God:
and will [q] not abyde the godly Doctrine, but re- [q] 2. Tim. 4. d
maine ſelfe-wiſe and ſtoute of Heart / Therfore
do I euen truely perceiue, great Infelicitie, Sor-
rowe, [r] and Miſerie, to be ready-to-com in this [r] Mat. 24. b
perillous Tyme: Yea ſuch an Eſtate ſhall fall
vpon the Children of Men / as ſhall be out of
meaſure horrible. And all thiſſame muſt needs
light vpon them / becauſe euery-one is much too-
ſelf-wiſe in his owne-conceit, alſo too-ſelfe-expert
in the Scripture: and for-that euery-one ſuppo-
ſeth / [t] when he hath the Scripture / and readeth [t] Ier. 8. a
or heareth the ſame / that hee cannot then erre nor
be deceiued.

34. This ſay they: and yet do they all erre / be-
cauſe the vpright Judgement, out of a Diſcer-
ning of Loue, is not in them. and becauſe out of
the Breſts of the Loue, they haue not ſucked /
and taſted, the Godly Wiſdome.

35. For it is certainly meere Lyes, what the
Letter-learned / [t] and what the wel-conceited [t] Ier. 8. a
Wiſe-of-ſpirit alſo do, without the Loue, inſti-
tute / or ſet-forth / how cleere ſoeuer in Vnderſtan-
ding, and how expert ſoeuer of Good and Euill,
they are becom therby. For they muſt all ſubmitt
them to the Loue / and be reformed in her Ser-
uice / Otherwiſe they can neuer (although, in
their Imagination, they knowe, perceiue, and
comprehende all things) come to the newe Man /
[v] nor to the kingdome of God. For the Loue is [v] Ioh. 3. a
onely it / wherin euery thing, which is the
Truth and Wiſdom of God, is comprehended.

x Col. 3. b. 1. Tim. 1, 2. Shee x is also the Band or Establishing of the Perfection.

G 36. WHiles the Loue then, hath euery thing ; which is of God, Christ, or Trueth ; conteyned or included in itt, therfore might some man demande: Shall wee then let the Scriptures passe? O No. God forbid. But men are not to vse them for the knowledge / nor to thend to teach them forth historically, but to thintent they may giue regard to such an vpright Spirit or Life, as is set-forth therin / or required therby

y 3. Glas. 24. (even as is y partly also set-forth and declared, both of this / and of the knowledge, in the third Booke of the Glasse of Righteousnes) That so through Comfort of the Scriptures, wee should

z Ro. 15. 2. ; to our Reioycing ; z haue our Hope on the Promises / and on the Foreshewing of God, by his Prophets / and by the Apostles of Christ (who haue prophecied of the healthfull Life, which abydeth sure in the Loue for euer) and so passing-

a Ro. 4. c. on towards it in the Beleefe, a giue-credit vnto God / that He, in his Promises, is true.

37. BVt it is to be lamented / that the Scripture is by so fewe, at this-day, discerned / out of the Vnderstanding of the Trueth and of the Loue / wherby to vnderstande the same rightly, according to the Mynde of God.

38. True it is. There is much written: and Diuers haue set-forth many Writings: and haue had much Prouoking of Spirit / and great Inclination, to teach / Howbeit euery-one seuerally / according to the Sight or knowledge that hee hath had / being in the State of the Fall from God / and in the Estraunging from his Saluation.

39. But

39. But / inasmuch as they were not come to the Loue. and that their Hearts were not inclyned to the Loue, in all things (as they were to the Spirit of their glistering Knowledge and Comprehension) / Therfore did Many of them erre and mistake. For the Mynde of God / [b] and the Fulfilling of the Scriptures, is the Loue.

40. And the same is [c] the Perfection / wherin euery thing to a Life of Trueth and Peace, standeth-firme / to our Joye / and [d] to the Praise of the Glory of God / to all and on all, that hope vpon it and long therafter.

b Deut. 6. a. 10. a. Mat. 22. d. Ro. 13. b.
c Col. 3. b.
d Eph. 1. b.

The X. Chap.

1. Great Calamitie shall come vpon the Children of Men, because of the contentious Knowledge. 2. Knowledge and Trueth differ. 5. The Way of Life cleerly shewed. 6. Yet through Ignorance mistaken. 16. A Lamentation ouer Mans Ignorance. 24. The Authour by his Writings sheweth what is commendable, and what is discommendable: counselling to learne vpright Vnderstanding, and the speciall Vertues of the Loue. and to shun all Disputing with the Partiall.

A FOrasmuch as the Man is now perswaded / that he himselfe: with his Eies of the Spirit; doth so cleerly and nakedly discerne and vnderstand the Right / as he cannot be deceiued: and for-thatt euery-one which standeth in Partialitie, is; by his Sight or Spirit; contentious (howsoeuer ech-seuerall Partie, mainteyneth his owne Matter / and defendeth the same to be of God): and will in all things / haue

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[b] Deut. 6. a. 10. a. Mat. 22. d. Ro. 13. b.

40. And the ſame is [c] the Perfection / wherin euery thing to a Life of Trueth and Peace, ſtandeth-firme / to our Ioye / and [d] to the Praiſe of the Glory of God / to all and on all, that hope vpon it and long therafter.

[c] Col. 3. b.

[d] Eph. 1. b.

The X. Chap.

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INaſmuch as the Man is now A perſwaded / that he himſelfe with his Eies of the Spirit, doth ſo cleerly and nakedly diſcerne and vnderſtand the Right / as he cannot be deceiued: and for-that euery-one which ſtandeth in Partialitie, is, by his Sight or Spirit, contentious (howſoeuer ech-ſeuerall Partie, maintaineth his owne Matter / and defendeth the ſame to be of God): and will in all things / haue

the right onely and alone passe with his Owne-matter, and will not affect the Loue aboue all, to the Vnitie of Heart / Therfore euen through the same Glittering (in-case they giue not all their Vnderstanding captiue vnder the Obedience of the Loue) there shall come horrible Calamitie vpon the Children of Men: in such sorte / that vpon this Earth, they shall becom an [a] Abhorring one-to-an other / for-thatt euery one, standing-stiffe in the knowledge and in the Cleerenes therof, will not, for the Loues sake, giue-ouer his Owne-matter: thinking that the Trueth ought not to giue-place.

a 4. Esd. 5. a. b.

2. IT is true indeed / that the Trueth ought not to giue-place. But betwixt the knowledge / and the Trueth, there is great Difference. For much knowledge, which yet men call Trueth, can easily arise out of the Subtiltie of Witte. But the Trueth of God proceedeth out of the Loue: and is euen of-one-being with the Loue.

b 1. Cor. 13. a. c Ioh. 17. b. c.

3. Therfore is the knowledge [b] diuided and broken: but the Loue is the Trueth. [c] and the true Beeing it-selfe / and the Perfection.

4. But, alas, this do not many of them knowe / to weet, that they should come to the Loue, and so beare the Loue, for a Marke of the righteous Spirit. and reioyce them then with the Trueth. [d] Thatsame is the Word of Life, which was spoken of / according to the Promises.

d Ioh. 17. c. 1. Ioh. 1. a.

B 5. INasmuch now as I haue noted / and do yet at this present finde so much Boldnes in Men, by reason of their knowledge and Imagination of the Trueth (wherein they are very stout and bold / and yet for the most-parte, it still sapleth

fayleth them of the Trueth and Loue:) and so-that the right Way to the true Life. and the Loues Nature, is therby misſed of Many: And seeing moreouer that the right Way and Entrance into the true Life, and into the Loues Nature, is by Gods Grace, graũted Mee to be seen into/ Therfore haue I, out of the Inclination of Loue, cleerly and nakedly, with vncouered Wordes set-forth the right Way or Entrance into the true Life/ and the vpright Nature or Beeing of the Loue, in the Glasse of Righteousnes: Distinctly-noting the Diuine, and the Humane/ the Spirituall, and the Naturall/ and what is decent and meet to bee vsed/ For a Discerning, Which is the Establishing of the Promises of God/ according to the Scripture/ that both Gods Righteousnes and Mans Righteousnes might be knowne: and that we likewise, in an Inclination of Loue, might with consenting Myndes, passe-forth towards the same.

6. BVt, alas, what auayleth it any man, that one point him out a good Way and an euen and plaine Path/ if he walke not in the same/ nor haue no Lyking therunto?

7. What auayleth it to knocke/ and in diuers manners to call/ if there be no Eares, to heare: nor any Vnderstanding, to comprehend/ or to vnderstand the same: nor any Heart, to imbrace such-things?

8. Or: How shall one bee able, I pray you, to declare conuenientlly vnto such a Man, his Erroure/ and the Entrance into the good Life/ that he might rightly regarde and vnderstand, wherin his Saluation consisteth: wherby he might be deliuered from the Bewitching of his Heart.

and so knowe, what right is / to thintent hee might once, comprehende Understanding rightly.

C 9. IF a man say vnto him: The Increase and the Blessing cometh onely of God: e 1.Cor.3.b. f Pro.2.a. Sap.8.c. Eccli.1.a. f Hee is the Giuer of wisdome, and no Man nor Letter / Then runneth he cleene-away from the same illuminated Man / which pointeth him to the Life of Wisdome: and vtterly giueth-ouer the Scriptures and the daily Seruices of the holy Worde, which direct him to the vpright Life / and are seruiceable thereunto: and so departeth from the Wisdome / g cleauing either to his Vaine-Imagination / or els, to the World, in her Foolishnes and Errour. g Ier.7.c.11.a 13.b.

10. IF one say vnto him, that he must suffer himsefe to be h serued to the Peace of Life, by some illuminated Man / to thintent that by Hearing, he may growe-vp in the Beleefe, to the Saluation / then obserueth he no Difference often-times between the Vnlightned-men / and the Elders of the Holie Vnderstanding in the Famulie of Loue: but giueth such Respect, to the vnlightned Men for their Knowledge / that he suffereth himselfe to be i taken-captiue therby, to a Bondage vnder their Knowledges: and so becometh a Seruaunt vnto Men / and is by the vnregenerated Men bewitched with somthing that is not of God / nor leadeth to the Life of Saluation: in such-sorte / that, through his Lyking vnto thatt which he heareth of them / and by which he is seduced and begupled, he betaketh-him to the vaine Things of the Flesh / and forsaketh or forgetteth the true Ministration of the gratious Worde of the Lorde: and h Ro.10.b. 1.Cor.3.b. 2.Cor.3.a. 4.a.5.c. 1.Pet.4.b. 2.Pet.1.b. i Gal.1.a.6.b. Col.2.c.

likewise

likewise also the good Exercises, wherthrough he might haue come/ or ben brought, vnto God and to [k] the Fountaine of vpright and perfect Wisdome. [k] Psal. 36.a. Ier.2.b.17.b

11. Vnto which Fountaine of vpright and perfect Wisdome, the Man should of-right, bee alwaies subiect/ and long after it: and moreouer according to the Requiring of the good Exercise that leadeth therto, hope theron: turne all his Affection and Inclination of Heart therunto: loue the Wisdome and [l] Information: and submitt himselfe obediently to the Seruice of the gratious Worde/ that so hee might come to the [m] Lise of the vpright Righteousnes/ and then take-parte therwith, and not with any of those Things that leade not to the Saluation. [l] Pro. 4.a. [m] Pro.2.b.

12. IF one say vnto him/ that hee must bee spiritually mynded/ then clymeth he vp with his Witt, very-high, after the spirituall Vnderstanding: and will likewise, take vpon him to vnderstand the spirituall Things, by his owne knowledge/ and will be so vtterly spirituall/ and so quite and cleene chaunge himselfe out of Flesh, into Spirit/ that therby he forgetteth and forgoeth the humane Ordinaunce/ and Equitie/ and to shewe Loue to his Neighbour and vnto all Men likewise. Out of which bewitched Opinion of Spiritualnes, many Diuisions and Corruptions do arise. D

13. IF a man say vnto him/ that hee should haue regarde vnto the Equitie of Nature/ seeing God hath [n] created the naturall Things also for the Mans Good/ then doth hee on thother-side, so wholly addict himselfe to the naturall and visible Things/ that hee receiueth [n] Gen.1.c.

them to his owne Bondage and slauish Delectation/ and tyeth his Heart thereunto: and so shutteth or keepeth of, the most holiest Being, and the true holy Spirit of Iesu Christ, out of his Heart.

14. IF the Man reade the Scripture / and do out of the Testimonies of the same, heare/ that the Lawe of Moses, and the Prophets, haue their Office and Ministrie [o] till vnto Christ. and that in like-maner all is ; in Christ ; fulfilled: and that Christ, [p] is the End or Fulfilling of the Lawe, wherout the Gospell/or second Testament of the holy Ghost proceedeth / according to the Foreshewing of the Prophets / Then hee thinketh/ he wil in any-wise take the Best. and in his Spirit receiue Christ, and the Gospell. and That which is spirituall and heauenly of God: supposing thus ; with his Vnderstanding and Knowledge ; to runne cleen-beyond the Lawe of Moses, and the Prophets of the olde Testament [to weet/ beyond the Obedience of the foregoing Seruice:] and so will relye vpon Christ. and be a Childe of the New-testament: (For he readeth, that That is the Most best:) and imagineth / that if hee should regarde the Lawe and the Prophets. and should obey the foregoing Seruice and Requiring therof/ he should then go-backe, and finish his Beginning of Righteousnes, [q] in the Flesh or Outward: For the Scripture and the foregoing Seruice maketh-mention / that the Fulfilling of the Lawe and the Prophets, is [r] in Christ. and that the spirituall and heauenly Goods, bee inherited in the Spirit: And thus will he be one-of-Christs, of the Gospells/and of the New-testaments, and apprehende in his Spirit, the spiri-

o Mat. 11. b. Lu. 16. b. Gal. 3. c.

p Ro. 10. a.

q Gal. 3. a.

r Lu. 18. d. 24. c.

tual

tuall heauenly Goods, er-euer he bee paſſed-thorowe the Lawe or the olde Teſtament / or hath vnderſtoode the Prophets of the foregoing Seruice, in their Requiring, [f] how they leade him to Chriſt. and how / or in what Sorte all is in Chriſt fulfilled.

[f] Gal.3.c.4.a. Heb.7.b.

15 Heerin lyeth the Man wrapped and snarled: and maketh nothing therof / [t] but Deſolation and Deſtruction: altogither troubling his Vnderſtanding and Conſcience / and in likemaner mo Others alſo, by his Ignorance. E

[t] Eſa.59.a.

16. O God / How is the Vnderſtanding of the noble Generation of Man, deſtroyed: being become leſſe of godly Worthynes, then the Beaſts of the Fielde! Howbeit / thou haſt choſen and created thee the Man to this ende / [v] that he ſhould carry and beare the Image of thy liuing Godhead / to the Laude and Praiſe of thy Glory / to thintent he ſhould be vnto thee, O God, [x] a Temple / and Tabernacle for thy holy Dwelling.

[v] Gen.1.c. Sap.2,c,

[x] Leuit.16.b. 2.Cor.6.b. Apo.21.a.

17. BVt / alas / the Man is quite contrarie and againſt thiſſame: and hath verye little Mynde or Deſire / [y] to come to his God againe.

[y] Ier.5.c,8.a.

18. And therfore the Fall and Straying of Men from their God, is become ſo deepe and farre / that there is [z] ſcarcely any Vnderſtanding, Will, or Deſire of right Converſion, to be founde among them.

[z] Pſal 14.a. Rom.3.b.

19. O God / how are we blynded from the right knowledge of thy Requiring. and become Reſiſters and Deſpiſers of thee!

20. We haue [a] turned the backe vnto thee / as thoſe that knowe thee not: and are become as Chil-

[a] Eſa.59.b. Ier.2.c.32.d.

Children, that are brought-vp of Straingers. and are so fonde vpon Straingers, that they vtterly despise and detest the Sight of their Parents / and forgett their Fathers House.

F 21. Wee are euen so farre, O God, become strainge towards thee / that wee haue almost no pleasure in thee: For thou art vnto vs, as the very contemptiblest and most-despisedst Thing.

b Esa. 53. 2. b Yea so little haue wee rightly thought of thee, that in respect of thy right Worthines, we haue counted thee vtterly of no value / and esteemed thee nothing worth. Neuertheles, thou beares

c 1. Pet. 2. c. t our Sinnes / and hast Compassion on our Affliction. and art our Physition / healing vs of our Offences. For thou makest vs whole of the deadly Wounds of our Soules.

d Psal. 25. 2. 79. 2. e Lu. 23. d. Act. 7. 8. 22. O God / d impute not our Sinnes vnto vs, because of our Ignorance: e Forgiue them also their Offenses, that knowe not what they do.

23. For seeing the Children of Men knowe not thee aright / nor submitt themselues obediently to the Requiring of thy Worde and Seruice of Loue / therfore surely, they fall heere / or erre there: in-such-sorte / that oft tymes they keep no Measure nor Rule at all.

24. BVt / seeing that such things are now sufficiently knowne vnto mee: and that my Spirit, out of Gods Grace, perceiueth a godlier Life / then is founde with Many of the Children of Men / therfore the Inclination to the Righteousnes constayneth me, distinctly to shewe / both thatt which is commendable, and thatt also which is vtterly discommendable before God and among Men.

Ther-

25. THerfore, O ye Children of Men, note, I pray you, your Ignorance: and thinke once vpon That which is right: and learne an vpright Vnderſtanding / and a right Knowledge of the Wiſdome / that tendeth to the Loue. G

26. Learne of the Loue in her Seruice / [f] Lowlynes, Longſufferance, Meekenes, Sobernes, Chaſtnes, and Righteouſnes / in Faithfulnes and Trueth: That ſame ſhall bee wholſome to your Reynes / do good to your [g] Nauell / refreſh your Bones / and reioyce your Heart. and ſhall be vnto you a liuing Fountaine / [h] that ſpringeth to the euerlaſting Life. and as a fruitfull Tree / [i] planted by the Waters-ſide / that bringeth forth his tymely Fruites: Whoſe Greennes or Leaues do not wither or fade. f Mat. 11. d. g Pro. 3. a. h Ioh. 7. i Pſal. 1. a. Ier. 17. a. Ezek. 47. b. Apo. 22. a.

27. Take this-ſame to-heart: and be not as the wilde Beaſtes. Bee [k] not like Horſes and Mules / that haue no Vnderſtanding of Wiſdome. k Pſal. 32. a.

28. Enrage not your ſelues in anywiſe, as the madde furious World doth. Sett no Homes on your Heads. Thruſt not your ſelues out, [l] like the Vnwiſe or Fooles. Neither let your Parte be among the Greedy or Couetous. l Pro. 1. a. Sap. 2. a. b.

29. Keepe you from the ſociety of them / that are forward, to doe Violence. and of ſuch as counte it a ſmall thing to ſhed Mens Bloud.

30. Haue not much Diſputation nor Reaſoning with them / that, by their will, are deſirous to haue the matter to go on their-ſide. or that are partially mynded: but rather in all things, obſerue what is right and equall / and what [m] ſerueth to Peace and Loue. m Ro. 14. c.

The XI. Chap.

1. An Exhortation to the Familie of Loue, to embrace the Loues Nature: and to pray with Confidence for the godly Wisdome. 18. Many pray for Wisdom, that will not acknowledge themselues to be vnwise. 20. The Poore of Spirit are blessed. 23. The Self-wise will happely for a tyme, like of the Loue and her Wisdome: yet according to his owne Sense. 25. *HN* feareth least the Glasse of Righteousnes shall be misvnderstood, as other Sentences are. 35. The Alarme is stricken-vp, to prepare Men to the Battell. 43. The Lorde; indeede; worketh all, but not without Vs, nor without our Obedience. 47. The wel-willing are not to be dismayde. 51. The Christian Fight is not with Cursing nor Killing, but with Patience, to subdue the Sinne within vs. 56. God is pleased to saue the Worlde by a foolish Preaching vnder the Obedience of the Loue.

A Dyee Children of the Familie of the Loue of Iesu Christ, If so be ye loue the Loue / then consider also the Loues Nature. For the Loue is cloathed with Righteousnes: which also reioyceth not [a] in the Iniquitie. For her Joy is in the Trueth.

a 1. Cor. 13. a.

2. After such a Fashon consider yee the Loue, and not after a vaine Course, according to the Mynde of the Flesh. [b] For all Flesh waxeth olde and chaungeth: but the Spirit that cleaueth to the Loue, doth neither waxe olde nor chaunge: but it abydeth for euer.

b Esa. 40. a.

Here-

3. HEerunto haue regarde / that your Life may be in the Preseruation of the Righteous: and feare not, like the Fooles or Ignorant.

4. For why should yee perish with the Fooles and Ignorant? Wherfore should ye inherit the Cursing, [c] with the Goats?

c Mat.25.d

5. Separate [d] you from them / and beholde Gods Right-hand. For from thence, commeth vnto vs, the Life of Saluation / and the Light of the holy Vnderstanding.

d 2. Cor. 6.b Apo.18.a.

6. Euen-there learne with the Wise, the godly Wisdome / that, according to the Spirit, ye may be, not earthly, [e] but heauenly mynded.

e Col.3.a.

7. Sucke also in like-maner all Gentlenes out of the Brests of the Loue: and seeke the Peace of Concorde.

8. And when ye haue gotten all thissame / then play, sing, [f] and praise the Lorde, as his little Lammes / and [g] as the Sheepe of his Pasture. and as little Children, [h] in whom ther is no guyleſull Heart hidden: And so get you a naked louely Heart / such as vncouertedly groweth-vp in the Loue and [i] increaseth therin more and more. And increase ye likewise, in Wisdome and in holy Vnderstanding.

f Psal. 96. 87.a.
g Psal. 79.b. 95.a.100.a
h 1.Pet.2.a.
i 1.Thess.3.b. 2.Thess.1.a.

9. IF now, yee be heerunto well-mynded / then shall your Portion bee with the Kings and Priests / or with the Elders of the holy Vnderstanding. and your fellowship with such Senators / as do furder the Righteousnes. and your Seruice of the Word, with the Peace-makers / that do earnestly-seeke the Vnitie in the Loue.

10. And thus shall then the slaundering-Lips

[k] which

k Tit. 2. a. 1. Pet. 2. 3. b

k which defame you with all Euill; by your good Conuersation with the Wise, in the Wisdome / and with the Just or Vertuous, in all Righteousnes and Integritie / be put-to silence.

11. Therfore be now (through the Loue and her Seruice) wholly l renewed and purified, in the Spirit of your Mynde: Passe now thorowe the Riuer of the Loue / euen to the Rest of Life, the holy Land of Promise / that the Vngodly beare no Dominion ouer you.

l Ro. 12. a. Eph. 4. c.

12. Bee altogither with-one-consent mynded heerunto: and let the Loue haue the Preheminence and Dominion with you all / that the Little ones may bee protected, and the Simple defended.

13. Therfore O ye Louers of the Truth; seeke Vnitie / and labour for it: and make a Departure out of all heathenish Beeing, which is / after the Course of the Worlds Foolishnes.

m Deu. 10. b. Iet. 4. a.

14. Do away the Foreskin m of your vncircumcised Hearts. Lay-away from you / according to the former Conuersation; the Bewitching of the Imagination / which glimmereth vnto you before the Eyes of your Spirit: and glittereth before your Vnderstanding / as if it were some excellent thing.

15. Renewe your Vnderstanding, in the Seruice of the holy and gratious Word / vnder the Obedience of the Loue: and so, in the Spirit of your Mynde, betake you n to the Loue: and as deere Children, be subiect therunto / wherby yee may in the Loue obteyne Eyes of Cleernes.

n 1. Cor. 14. a.

o Iam. 1. a. p Apoc. 3. b. q Mat. 5. a.

16. If notwithstanding yee bee o vnwise, p blynde, and q poore of Spirit / yet

griefus

griene not your selues for-all-that. For then yee drawe-neere to the Kingdome of God.

17. If yee desire godly Wisdome/ then [r] pray and beleeue. shee shall be giuen you/ so far-forth as your Prayer [s] is stedfast/ and as yee pray to God; in a lowly Heart; with such a prostrated Soule/ as hath a Desire or Pleasure, to do/ and to fulfill the Lords Will. [r] Iam.1.a. [s] Rom.12.b.

18. MEn may fynde many/ which pray vnto God, for Wisdome/ and for the right Sight of his Kingdome: but they will not acknowledge/nor [t] vnderstand, that they are vnwise, poore, and blynde. Therfore they obtayne nothing. [t] Ioh.9.e. Apo.3.b.

19. For although that the Wisdome stood euen at their Doore/ yet so wel-seene are they/and so rich of Spirit, through their Own-wisdome of the knowledge/ that the vpright Wisdome of God/ and the Being of his Kingdome, must be fayne to tarry without.

20. THerfore rightwell speaketh the Mouth of the Wisdom: Blessed [v] are the Poore of Spirit: For the Kingdome of Heauen belongeth vnto them/ or the Wisdome of God aryseth as a Light; vpon them. and not, vpon the Rich/ or vpon the Great-knowers. [v] Mat.5.a.

21. For when we of our selues are becom poore, blynde, or vnwise: or doe forsake that which is Ours: and do come to Contrition and Meekenes of Heart/ [x] Then will God dwell with vs. and appeare in such Hearts (as also the Scripture maketh mention:) and then are we rightly poore. But God is become rich in vs/ by meanes of our Wilnesse/ or because we are poore in the knowledge. It is true. [x] Psal.51.b. Esa. 57.66. a.

22. These and other like things have I in many places, distinctly set-forth in the Glasse of Righteousnes: and doe heere also set forth the same, in this Introduction to the holy Vnderstanding: If any man regarde it, let him consider the Inclination of mine Vnderstanding.

C 23. BVt what shall I say? I synde the Man, much too-self-wise y in his own-conceit, and too-voyd-of-vnderstanding, in the Mynde of the Loue. For, commonly, when the Man heareth of the Loue and of the right Vnderstanding of Wisdome, he reiopceth him in the hearing. And it seemeth, as if it liked him well: Likewise for a tyme he commendeth it.

y Rom. 1. c. 1. Cor. 1. b. c

24. But in-conclusion, ther is nothing among the greatest-sorte, but Self-seeking: and very little do they vnderstande the first School-rule of the Christian Doctrine of the Seruice of Loue, for an Entrance into the vpright Life in Jesus Christ: but do vnderstand euery thing, which is held-forth before them out of Gods Wisdome and Loue, according to their Imagination, and according to the Mynde of their Lyking. They seeke therout their owne Commoditie, z and not the Lordes: they runne-cleene backe from the Mynde of the Loue: and vse all Subtilitie, to maintayne their owne Opinion.

z Phil. 2. c.

25. Wherout I obserue, that the Man, which is thus mynded, conceiueth of the Wisdom and of the Loue, vtterly amisse. For-which-cause I likewise feare, least the Glasse of Righteousnes (how plainly and rightly, euidently and cleerly soeuer, it is set-forth) shall not of Many be discerned aright, nor yet be conceiued-of, according to the Trueth.

26. If

26. IF therfore they discerne or conceiue not aright of such apparent Sentences (as are so clerely and plainly vttered/that euen euery-one; which loueth Lowlynes and Righteousnes; must-needs approue the-same.and acknowledge that the Man and the Worlde is created therunto)/ How should they then be able, rightly to vnderstand or iudge of all the Mysteries of the Kingdome of God?

27. For which Causes sake(to thintent notnatt might haue Occasion, to estrainge himselfe from the Trueth / vnlesse it might bee by his owne reuolting Heart) wee haue hidden or couerly set-forth nothing, in the Glasse of Righteousnes.

28. Notwithstanding, if any thing be couered or hidden vnto any/ [a] it is hidden to the Vnbeleeuers/ who haue no Desire nor Loue to the Trueth / nor to the Life which is of God. For such are darkened [b] in their Vnderstanding, through Pleasure in their owne Mynde: and through the Ignorance which is in them / [c] and through the Blyndnes of their Hearts, do gathe: vnto themselues [d] a Treasure of Wickednes/ to an horrible Destruction: and so, through their owne Wisdome, do turne-away and separate themselues, from the Loue / and from her Seruice.

[a] 2. Cor. 4. a.
[b] Rom. 1. a.
[c] Eph. 4. b.
[d] Rom. 2. a.

29. BVt vnto all Louers of Equitie/ which haue a Desire and Beleefe towards the Loue (To thincent that by her Seruice, they might taste of [e] the vncorrupted Milke [f] the Word of God/ that [g] liueth for euer) we haue, out of the Inclination of Loue, so openly and clerely according to the Life painted-out/and set-forth the Glasse of Righteousnes/ that euery-one

[e] 1. Pet. 2. a.
[f] Esa. 40. a.
[g] 1. Pet. 1. c.

; who with an humble Heart, hath regarde thereunto/ and desireth the Vnderstanding of Righteousnes; shall be well satissied therin.

30. If also any man turne his Heart vnto God/ and desire to do his Will/ the same shall likewise well vnderstand, that the Testimonies of the vpright Life in the Loue (as it is set-forth in the Glasse of Righteousnes) is the vpright Grounde of Righteousnes/ that God, from the Beginning, hath required of the Man: which also in the Restoring therof shall continue for euer, to the Saluation of the World, according to the Promises/ euen as God hath spoken the same aforetymes, by the Mouth of his holy Prophets/ who haue all, g witnessed and prophecied of that-same vpright Life, for-to-come in the last tyme. And in the same shall also all Consciences be appeased.

g Esa. 2. 2. 60. & 62. Ier. 31. 2. Ioel 2. c. 3 b. Zach. 2. 8. Mich. 7. 2. Soph. 3. b. Mal. 4 2.

31. For the End or Fulnes of the same, is the Reuealing or Comming of the Kingdome of God, h and the Beholding of the Ioyes and Saluation of the eternall, perfect, and vncorruptible Being.

h Esa. 35. 1. b. 60. c. 65. b. Apoc. 21. 22.

32. O Y/ that the Man had any vnderstanding in the Godlynesse/ and did pereiue, wherunto God calleth him: and did in like maner prepare his Heart after the Meaning of the written Sentences, and did let-alone Iudgeing by the knowledge.

33. But no: The Man is much too-selfewise by his knowledge. And therfore hee is more inclined, to iudge of euery-thing after his knowledge/ then to prepare his Heart to the Good, vnder the Obedience of the Loue.

34. THerfore it is very much to bee lamented, that many among the Children of Men, do oftentymes iudge the Sentences and Writings, which haue out of the Seruice of Loue, their Miniſtration to the good Life, according to their Knowledge. For as ſoone as they reade or heare the ſame, they ſuppoſe by-and-by that they haue rightly apprehended, and well vnderſtood them: not firſt minding to enter-in, to obteyne, and to liue in that, which they beare-witneſſe of. Whereas yet the Seruice of our Writing tendeth heerunto, euen that Mens Hearts, as is there ſet-forth, ſhould be prepared to the ſame.

35. FOr men ſtrike vp no Alarme, in the Hoaſt, to thintent to make the People vnluſtie to the Battell, nor yet, that they ſhould but knowe the Exerciſe-of-warre, or iudge of the Alarm-ſtroake, but that, with good Courage, they ſhould prepare themſelues to the Battell or Fight. Therby euery one, that hath Courage to fight, doth then make himſelfe ready, to encounter with his Enemies, and to root-out his Aduerſarie, or to ſubdue him. B

36. But, alas, I fynde it with Many, otherwiſe in that Alarm by which the Man is called to the ſpirituall [i] Fight, to the Vanquiſhing of his Enemies, which inwardly in him, are Killers and Murderers of his Soule. i Eph. 6. b.

37. Therfore it is very true, that the Children of this World are much [k] wiſer in their Dealing, as concerning the Fleſh, then the Children of the Kingdome are, in that which concerneth the Spirit. k Lu. 16. a.

38. WHat auayleth I pray you, an Alarme made / if men prepare them not to the Battell? For many are perswaded / that this is no Tyme of Fighting, and that there shall be no Neede therof: supposing; because of their Vnbeleefe; that nothing shall come of it; and lay their Hands (behinde) on the Backe / or put them vp in the Bosome. Their Heads are giddie / as if their Hearts were vtterly vnlustie or dismayde to the Fight.

39. Ff one should seeke for Men of Warre / Where I pray you, should he fynde them? Are they not, for the most parte, gone-backe / [l] and become faint-hearted, as Women?

[l] Leuit. 26. d. Ier. 48. c. 49. c.

40. If they do but once suffer Harme / and be wounded, or forced; by any euill Diffamation / or Assault of the Wicked; to sustayne any Molestation or Reproach / then are they perswaded, that the cause is altogither naught: and so running againe after their Ease / they suffer themselues to be ruled by Women, [m] their Enemie to reigne ouer them: and in-like-maner make Truce [n] with Death / and a League with Hell: retayne Peace with the Synne and Accuser: and become of-one-mynde with the World / supposing that then all shall be well: moreouer they make an Appointment or Conclusion with themselues, that they will no more trouble themselues with the Doctrine of the Familie of Loue / nor yet with the Battell: thinking / **Let them runne that will.**

[m] Ef. 3. c. [n] Ysa. 28. b.

F 41. For to resist the Euill / to breake and subdue the wicked Heart and euill Thoughts: and to suffer much Distresse, Contempt, and Reproach,

proach, for the ſame/liketh them not. They will none of thatt. Howbeit We are alwaies, to fight againſt the Euill/and to keepe good Watch continually: We are alwaies, to thinke, Night and Day, vpon the Vertue of the godly Life/alwaies to long, and to hunger and thirſt after it: alwaies to ſpeake and to treate therof, with ſuch as do alſo labour therafter: and yet then of many ſortes of People (and Letter-learned) to bee deſpiſed and reproached.

42. Becauſe of this Toyle/and for the Shame and Reproaches cauſe, which meeteth them (and becauſe they loue not the Righteouſnes of the godly Life, with the Heart) they let the matter paſſe. ſaying, out of Vnbeleefe: **I can not further it: I holde me ſtill or vnoccupied about it: let the Lorde worke it. I will committ it vnto Him.** Supposing, when they thus paſſe-on according to their Imagination, or do liue after the faſhon of the World: and, with an o vnrepenting Heart towards God, doe hold-Peace with the Blaſphemers and Stryuers againſt the Trueth of Chriſt and his Loue, that then God will make it to be well with them. o Rom. 2. 2.

43. Deceiue not your ſelues, ye Deerly beloued. The Saying is very right, p that the Lorde worketh it: and that He will alſo cauſe it to go well with vs. q and prepare vs after his Will and Pleaſure: Howbeit not without Vs, nor yet without the Obedience of the Requiring of the Seruice of his holy and gratious Word, and of p Act. 16. b. Eph. 3. c. Col. 1. c. q Phil. 1. 2. 2. b.

his Loue: and whiles that we turne vs away in such a sorte from Him and from the Ministers
t Isa. 17. c. of his Worde/ and do refuse Him: t but it is done inwardly in vs/ vnder the Obedience of the Requiring of his gratious Worde and Seruice of Loue/ so as wee stand subiect vnto Him with good Will, therin. and bee of-one-mynde with Him, against the vngodly Beeing/ that God
s 2. Reg. 7. may so, in vs, magnifie his holy Name, s and be
t Ier. 10. b. called, t A God of Hoasts/ a v God of Israel, or a
v Isa. 47. a. God of Such a one as beareth-dominion with God ouer his Enemies.

44. After this manner is God a Lorde of his Armye. He is onely the Lorde: but we, the Instrument of his Hands.

45. DVt of such an Vnderstanding, vnder the Obedience of the Lawe of the Lord, did the kingly Prophet David, eftsoones apprehende a zelous Stoutnesse (euen as, in diuers-manners, wee reade in his Psalmes/ how valiantly and courageiously hee setteth himselfe on Gods-part, against his Enemies) aswell in Fighting, with good Courage/ as also somtymes in Praying and Making supplication/ that God might bee his Helper.

G 46. AFter the same manner ought it also to go with vs inwardly in our Hearts,
x 2. Cor. 3. a. vnder the Obedience of the Loue. x For no man can doe any thing of himselfe, how stoute, strong, or wise soeuer he be: vnlesse God be with him/ who strengtheneth him whom, vnder the Obedience of the Worde and his Loue, He spndeth to be of good Will/ and that prayeth vnto Him for his Helpe.

47. If then any man be weake, fynding himselfe

selfe infirme yet to the Battell, the same is not [y] reiected nor despised. no nor any-one that hath ben in Errour/ So that they do but trust in God/ and be good of Will: do abyde in the Faith: and so in processe-of-tyme, do increase in Strength, and be not vnwilling in the Worke of the Lorde. [y] Eccl.2.b.

48. THerfore, O ye little and sorowfull Hearts, [z] be not dismayd: but be confident in Hope. The Lorde will not suffer you to be [a] put-to-shame: Therfore bee of good Courage. [z] Esa.35.41.b [a] Esa.54.a.

49. Though that the Battell come vnto you/ and that ye be despised by the Vnbeleeuers of the gratious Worde/ and by the Blasphemers of the Loue of God/ and of the holy Spirit of Iesus Christ and that moreouer/ [b] all Euill be lyingly spoken of you/ Yet be not therfore dismayde. [b] Mat.5.b. 1.Pet.2.3.b.

50. For the God of Israel is [c] our Comforter: and He [d] the same God [e] will be our Redeemer and our King. Wherfore haue your Refuge onely on Him/ to thintent ye may not feare your Aduersary/ in the Fight. For truely, this Fight is godly and amiable. [c] Esa.51.a.b.

51. MEn curse nor sweare not there: they do not there kill nor destroy any [d] saue-onely, that Opposite beeing against God. For it is no outward Battell or Warre. [d] Eph.6.b.

52. They vse there no outward [e] Swordes or Speares. They seeke there to destroy no Flesh of Men: but it is a Fight of the Crosse and Patience/ [f] to the subduing of the Sinne. [e] Esa.2.a. Mic.4.a. [f] Rom.6.b.

53. THis Fight is also no Disputation, Brawling, nor Wrangling, for the knowledges sake of the Scriptures. It is likewise no Contention with Men/ howsoeuer the

most-parte of factious Men (which do, euery Faction in-particuler, call themselues the right Christians) haue euen to this Day, so vsed it. and do also yet still brawle, & contend, and strine, one against an other (and that with a secret Hatred and Enuy) Who should be Best, Wysest, and Holiest, and how to haue Right and Equity/ Euery-one in his Conceiuing. Wherby they intangle themselues euery-waie one with an other.

g 1. Cor. 3. a. Iam. 3. b.

54. But such Brawling and Discorde, do not I hold for any Christianlike Fight/ seeing men do therby forsake the Loue. Therfore such a Fight doth nothing further towards the Life/ nor towards the vpright Vnderstanding of the Diuine Wisdome.

H 55. Moreouer, all those which stand-mynded to such a kynde of outward Fight, Brawling, Wrangling, and Rayling/ haue neuer rightly perceiued nor vnderstoode h the inwarde Fight. For inasmuch as they knowe not the Vertue of the Loue/ nor thatt wherout shee proceedeth/ therfore do they accounte the Battell of the righteous Spirit, which through the Crosse, in the Spirit of welwilling Hearts, carryeth-forth the Fight against Death, Sinne, Deuill, and Hell; for an Ignorance and Foolishnes/ because they do more esteeme of such a chosen Saluatiō, as is brought-forth after the maner of Men. and which the Man hath his Glorying in/ then of the righteous Spirit of Loue and Life/ which God himselfe bringeth-forth, for i a true Light/ and Saluation of Men/ after his godly Nature and Manner. The k Glorying wherof belongeth onely vnto God/ and to himselfe he also keepeth it.

h Eph. 6. b.

i Esa. 60. c.
k Esa. 42. 2. 48. b.

Wher-

56. WHerfore (seeing God hath considered, that all Mans Wisdome is vaine: and that Men, by their Wisdome, knowe not Gods Worke, in his Wisdome, nor his Saluation through his Christ) [l] it hath therfore pleased God, through foolish Preaching, vnder the Obedience of the Loue of Christ, to saue the World [that is to say, all those that beleeue in Him] that Hee might catch the Wise, [m] in their Wisdome, the Crafty, in their Subtiltie and Craftynes, and the Letter-learned, in their knowledge of the Scripture: therby making knowne vnto them, [n] how vayne and voyde of Vnderstanding they are in the Purpose of God: and how that, by all their Wisdome or Prudence, and by all their Learnednes in the Letter, they haue not knowne anything of [o] Gods Wisdome at all. Wherthrough the Almighty God is magnified, and by which it is knowne, that his Foolishnes is much wiser, then all the Wisdome of the World, or Prudencie of Mans Witt.

l 1. Cor. 1. b.
m Isa. 29. b. 1. Cor. 3. b
n Psal. 94. b. 1. Cor. 3. b.
o Mat. 11. d. 1. Cor. 2. a.

57. NOw whosoeuer beleeueth not the same: but on the contrary parte is yet so selfwise, that he giueth no eare at all, nor is inclined, to the Loue, or to our Communion through the Loues Seruice (wherin Gods Purpose is knowne or vnderstood) The same-man surely shall not vnderstand the Mynde of God, nor yet his Secret. [p] For it is vnpossible, to vnderstand the Wisdome of God, without Obeying of the Loue.

p Rom. 8. a. 1. Cor. 2. b.

The XII. Chap.

1. It is meet, that euery one submitt himselfe to the appeered Grace. 2. The Newe Day. 3. Patience towards

towards the Vnbeleeuers. 4. Wherin the vpright Vnderſtanding is to be founde. 5. The worldly Wiſe fynde it not. but will reſt vpon their owne Wiſdome. 13. An Exhortation to cleaue to the Trueth, without Bondage to Outwarde things. 15. What the Perfect Righteouſnes, is: 17. and how we ought to cleaue therunto. and to eſteeme of the Outward things, ſo farre as they are profitable. and no further. 21. and that not for their owne ſakes. but for the Ordinances ſake. 22. How to behaue our ſelues towards all Men; Wiues, Children, Seruants. 26. Hee exhorteth to giue our Mynds to a louely Behauiour towards all. 32. Not to regarde any thing that may cauſe Diſſention: but to ſet our cheefe reſpecte vpon the Inwarde and not vpon the Outwarde. 43. The vpright Life is the ſame that the Fathers liued in. 45. wherunto alſo the Gentiles were called by the Goſpell. 46. He requireth all People to take heed to their Calling. 50. and to turne-away from the ſelf-mynded Thoughts that do tempt and entice vs. 51. Our Vnion with God in the Spirit, is the Stone that is diſallowed of Men. 55. The Glaſſe of Righteouſnes ſerueth to try our ſelues by. 56. The Man is diuerſly peruerted. 57. How *HN* paſſed forth vnder the Loue in his humayne Nature: and how God receiued him vnto Grace. 61. His little regarde to the Outward. 63. Yet not deſpiſing it, becauſe it is profitable to traine vp the Man in his Youngnes. 65. Men ought to eſteeme the Greateſt, more then the Leaſt: and to put difference in the Age of the Diſciples. 66. That Teacher, which is not entred. nor hath not accompliſhed the Righteouſnes in the Loue, is both himſelfe,

and

& alſo his Hearers farre from the Trueth. 67. The Prieſthood out of *Leui* is good in his right vſe: but the Prieſthood of *Meſſias* is yet more excellent. 72. Why he pointeth not to the Outward.

FOrasmuch then as through A
the [a] Reuealing of the Comming of our Lorde Ieſus Chriſt, in the Reſurrection of the Dead: there is out of Grace, ſuch an holy Office or Seruice of the Loue, to a Renewing of the World: now in the laſt tyme come vnto vs. and according to the ſecret Counſell and Will of God; committed vnto vs, in wright Righteouſneſſe and Holyneſſe to bee miniſtred/ Therfore it were very meete/ that euery-one which is awakened therby; ſhould ſubmitt himſelfe therunto. and giue eare vnto Vs in the ſame Seruice, to the Obeying of the Loue in the Spirit/ That euery-mans Eyes might be made bright/ and become cleerer and cleerer/ to [b] behold with a cleere Sight of their Eyes; Gods Kingdome of Heauen. The which now manifeſteth it ſelfe vnto Vs/ and commeth vnto vs vnder the Obedience of the Loue: and likewiſe with the ſame do appeere and come vnto vs; liuingly and gloriouſly; all Gods [c] Saints/ which in tymes paſt dyed/ and fell a ſleepe in God.

a 1. Cor. 2. b.

b Act. 7. [illegible]

c 1. Cor. 15. a.

2. BEholde/ this Manifeſtation or Appeering of Gods Kingdome of Heauen/ [d] and of the Comming of Chriſt; together with all his Saints, [e] is the Newe Way of Life/ and the [f] Reſurrection of the Dead/ according to the Scriptures. Which Manifeſtation of the Kingdome of God/ and of the glorious Comming of Chriſt, with his Saints/ and of the Newe Date, we

d Mat. 24. d. 25. d.

e Eſa. 65. b. 2. per. 3. b.

f Dan. 12. b. 4. Eſd. 7. d. 1. Cor. 15. c. 1. Theſſ. 4. b

we now, vnder the Obedience of the Loue, pub-
g Mat. 24. b. lish abroad in all the World, for a Gospell of the Kingdome, / according to the Promises.

3. BVt if any man heareth not, nor beleeueth the same: neither is wakened out of the
h Esa. 29. b. h Sleepe of his Ignorance, or will not heare this Voyce of the Loue / him do wee let-alone therin: still bearing a fauorable Good-will towards him: and do cleaue-fast to the Loue: beare Patience, with his Ignorance and Blyndnes: and do consider, that all of vs haue heertofore ben vnwise,
i 1. Pet. 1. b. i and haue ben blinded from this glorious Light of Life: Yea/ we do yet doubtles, often fynde in ourselues the Lacke of Vnderstanding, vntill the Light of Life, do manifest it selfe perfectly in vs.

4. Howbeit, the right Vnderstanding consis-
k 1. Co. 1. a. teth not in many Wordes k or Sayings, nor in high or deepe knowledge/ as is aforesaid: but it is founde in Long-suffering/and in such a Heart, as feareth the true God, vnder the Obedience of
l 2. Pet. 1. a. the Loue: Where men vse Temperance, l Discretion, and Kynd-heartednes / and where men loue Righteousnes and Information of Equity.

5. BVt/ where is it now? Where may one seeke and fynde it? Who doth earnestly-desire, lust, or long for it? Who applyeth his Heart wholly therunto?

6. Truely not the Children of this World/ which are the Louers of Errour: nor yet the Self-wise of the vain-conceited Hearts: neither the Louers of their owne Companies-of-religion. For all these thinke not vpon the Seruice of the Loue: neither will admitt any thing, but what they haue chosen. They blaspheme also euery thing, besides their owne Opinion: and

hate

haue no regarde to the Statutes and [m] Ordinaunces of the Most-highest/ nor to the [n] Doctrine of Iesus Christ, neither to the Requiring of his Catholike Church.

[m] Exod.10.d Deu.4.5.6.
[n] Mat.5.2.6.d.7.b.11.c 16.19.c 22.d.

7. AND therfore will the Man, to maintepne his owne Cause, be alwaies aboue the Vnderstanding of the Loue/ and so be the Loues Master. For there are Fewe found, that do with wholeHeart submitt themselues vnder the Loue/ to thintent they might obtepne, through Concord and [o] Equalitie in the Loue, one-like Mynd to the Good / to the one maner of Subduing or Mortifying of the Euill Hearts, Myndes, and Thoughts.

[o] Ioh.17.d Eph.4.a. Phil.2.a.

8. For thatt / or him / that directeth thereunto/ they can by no-meanes abyde, nor yet be myndet to the louely Life of vpright Righteousnes which IHN out of entire Loue do beare-witnes of/ because with many, the same is not, according to his vpright Beeing, harkned-vnto/ nor rightly vnderstood. For euery-one, with his conceited Imagination/ and vncleane Heart, will-faine be himselfe Hee, whom men ought to esteeme for wise: in-such-sorte/ that many of them, do arrogantly ascribe Vnderstanding to themselues/ as if they knew already/ all that they should knowe. and were wholly such/ as in Iesu Christ, they ought to bee.

9. Moreouer/ Many of them are so rich and wise/ as though they needed no more. And Many perswade themselues/ that they are such as do liue free. and that they are euery-whit the same/ that they should be: that also the Seruice of the Loue, concerns them not: and that they are past it all.

[p] Apo.3.b.

Lo/

B 10. LO/ such things thinke the Fooles and
[q] Iude. 1. c. Vnwise [r] those vnfruitfull [q] Trees [r] that loue their Self-wisdome, and their owne Ease in the Flesh/ and are quite dead therin. Yea though he be an Infidell or Heathen/ yet scarcely thinketh he, that he hath any wrong Vnderstanding for-all-thatt. What might then one that is wise, thinke/ or he that perswadeth himselfe that he is holy?

11. Now because Many of them doe esteeme
[s] 1. Cor. 1. b. their owne Matter, for such a Fayrnes [s] or Wisdome/ therfore besydes their owne Wisdome,
[t] Ps. 7. f. they will in no wise heare any [t] other Vnderstanding/ nor esteeme it for Wisdome. For euery thing is euill or vncleane, in their Eyes/ which is without their Wisdome (yet must they needes
[u] Matt. 23. c. acknowledge/ that the Inside of their Vessell, [u] is not cleansed from the Filthynes:) neither do they beleeue, to be cleansed through Iesus Christ. or to be iustified from the Sinne, vnder the Obedience of the Loue.

12. What helpeth it then/ or wherto is it profitable/ that one should shewe any precious Ornament or Iewell of godly Fairnes vnto such/ if it in their Hearts, it were against them/ or that they loued not the same? Euen so is it also with the Testimonie of the Word in the Loue/ when there is no Loue toyned therunto/ for to loue that which is heard or witnessed.

13. Therfore let vs in all things, and before
[v] Rom. 12. b. all, growe like-mynded, to Concorde [v] in the Loue: [x] humble our Hearts to the liuing
[x] 1. Pet. 5. a. God: and so loue the Vertue and the Godlynes/
[y] 1. Pet. 5. b. and cleaue to no vngodly Beeing or Vnorderlynes of this World; but let vs, with vnpartiall

Myndes,

Myndes, harken to the Trueth, for an Instruction to the Wisdome, with Longsuffering: and cleaue to the Vertue of the good Life, with Him that beareth witnes onely thereunto / and taketh parte with no Flesh.

14. Wherfore let no man binde his Heart vnto any Outward-thing, which he is serued with to the Righteousnes of Life, much lesse to the worldly things / or to any thing which the Desires of the Flesh are inclined vnto / that he be not disappointed of the Entrance to the Life. Which thing would be a great Griefe vnto mee.

15. For this cause (that no man should erre / but perceiue, whereunto our Calling tendeth) heare and vnderstand / what the Chiefe summe of the perfect Righteousnes is.

16. IT is an humble Heart / [y] that departeth from al earthly and corruptible things. and with a lowly and meeke Spirit is incorporated with God, in pure Loue / according to the Spirit: liuing in the Forme of Iesu Christ, [z] in an vnspotted Conscience: and to haue an inclyned Mynde or Desire, to do the Lordes Will / and to fulfill all Righteousnes.

[y] Psal. 51. b

[z] 1 Tim. 1. a

17. TOwards this let vs passe-on; with a good Hope, in a sure Faith and Confidence: and let euery-one turne him [a] from the Waies of his Errour: and withdrawe his Heart from the Bands of Selfnes / to thintent; in an vpright Beeing; to serue [b] the liuing God onely: and turn-away his Senses and Thoughts, from Thatt-which-hangeth on, to a Bondage of the Heart [that is to saie, from all that is created outward or vaine / how holy, how good, how faire, or how amiable a grace soeuer; according to the outward Appearance; it may shew-forth vnto the Man] To thend that noman be taken / or remayne captiue in any Bewitching; to a Thraldome of his Mynde; with thatt, wherwith the Heathen, and the Vnwise or Vncircumcised of Heart, are still bewitched, tyed, and bounde: Not onely with the outwarde Showe of Holynes or Wisdome. but also with the Delight of the outwarde created Things, [c] in this Worlde / wherin with their Hearts, they become vayne.

a Esa. 55. a. Ier. 18. b. 25. a. 35. b. Ezek. 18. d. Ione. 3. a.
b 1. Thess. 1. a Heb. 9. b.
c Rom. 1. c.

18. Therfore let vs reckon all these things, for such as they are. and repute some of them; in thatt wherunto they are commodious; for good, in their Degree and Qualitie / to thend our Heart may stand free in the euerlasting vncreated Godhead, according to the Spirit: That is / in the God of Israel, the Creator of all Good-things / and moreouer let vs suffer our Hearts to be prepared therunto in the Obeying of the Requiring of the Seruice of Loue.

19. THatt is truely the euerlasting Life / which in tymes past was preached vnto the Worlde. and is now in the last tyme; by Gods Grace, come vnto vs, vnder the Obedience of the

of the Loue / that our fellowship [d] should be with God the Father / and with his Sonne the Lorde Iesu Christ. and that our Ioy in the Loue, might be perfect. [d] 1.Ioh.1.a.

20. ¶ IN this onely and true God settle your Hearts, to a Vnion with him / and with his Christ: and loue Him [e] from your whole Soules, Myndes, and Thoughts. And so then loue all created Things, in their Degree / or as they are profitable. C [e] Deut.6.a.

21. Yet not for their owne sakes. but for the Ordinaunces sake / that God hath created them vnto. and wherunto he hath appointed them, as good. Then shall God be loued, honoured, and serued, by you, aboue your selues / and aboue all visible Things: and [f] you shall also neither haue nor serue any Idolles, which are besides Him. [f] Exod.20.a. Deut.4.b.

22. In such a Degree loue ye also all Men, [g] as your selues / or as your Fellow-brethren / so shall there bee no Dissension nor Diuision founde among you. And then, in the same sorte, [h] loue your Wiues, which are mynded with you, in one Heart and Spirit to God-ward, as Fellow-members of your Bodies: Or els, should yee be no maryed Folkes. [g] Leuit.19.b. Mat.22.d. Marc.12.d. Rom.13.b. [h] Eph.5.e.

23. To the same good Meeting of Concorde, in the Loue / [i] loue ye likewise your Children / that they may be brought-vp in Righteousnes, after the Lawe of the Lorde / to serue the liuing God. [i] Eccll.7.30.b

24. If any man hath Seruants / whether Men-seruants, or Maid-seruants / [k] let him not ouer-charge them with Slauery: but vse Moderation. Giue them also now-and-then Tyme, to rest / and to recreate their Hearts in the Things that God requireth. [k] Eccll.7.d. 33.d. Eph.6.a. Col.3.c.

l Eccli. 33. c.

25. But beware of the ſtoute Seruaunts/ l ſuch-as; in their Leiſure-tyme; ſeeke nothing but Vnſeemlynes, Pryde, Diſorder, and Lightnes. For ſor ſuch/ whether they be Sonnes or Daughters/ Men-ſeruants, or Maid-ſeruants (if-ſo-be they exerciſe not deſire no Righteouſnes) Labour ſerueth much better then Leiſure: Yet with Diſcretion, according to Tyme and Meaſure/ alwaies by holding the Good before them/ vpon Hope of Amendement.

m Rom. 12. b. 1. Theſſ. 3 b 1. Pet. 1. c. 3. a.

n Heb. 10. d. Iam. 5. a.

o Lu. 2. d.

p Mat. 24. d.

26. HEerunto let vs be mynded/ and giue ouer our Hearts and Myndes, to liue therin: and alwaies exerciſe Loue, m one towards an other, and ſo; n with Patience and Longſuffering; waite o for the Conſolation of Iſrael, and for the Health of the Houſe of Iacob: Whom, God; in his Tyme; ſhall call together, from all the Ends p or Coaſts of the Earth/ where now they are diſperſed.

q Eph. 4. b. Col. 1. b. 1. Pet. 2. a.

27. Wherfore increaſſe ye, in the Good: q and growe vp, in the Lorde. And for the Communion of the Lones-ſake/ and that we; with Conſent of Heart; may be ioyned to the ſame/ let vs incline our Hearts to eth-other/ To thend wee may all, become One/ ſuch as loue Righteouſnes/ and for ſake Diſſenſion: and which deſpiſe nor reiect none, neither Iewe, Mahomite, Heathen, nor any Sect or Faction, but-rather drawe all that will followe, to our Communion vnder the Obedience of the Loue/ that the Seruice of the Lone may become proſperous/ and; in all vpright Righteouſnes; obteyne the Preheminence.

28. Whoſoeuer then ioyneth himſelfe to our Communion of the Loue, yeeldeth himſelfe to the Loue and to the Requiring of her Seruice, obe-

obediently. loueth the Righteousnes. r and hath no Guile in his Heart / the same is acceptable to God: and all such shall bee vnited in the Loue. and loue one-manner of Righteousnes / accoꝛding to the Mentioning of the Glasse of Righteousnes. r Psal.15.24.a Esa.33.b. Ioh.9.d. Act.10.d.

29. HEereunto let euery one be humbly minded: and so incline his fatherly Heart / s to the Children / to Vnitie in the Loue. s Mal.4.a. Lu.1.b.

30. Let the Children t bowe themselues in Lowlynes to the Humilitie: and so for the Vnities sake in the Loue, turne their Hearts to the Fathers. t Eph.6.a. Col.3.c.

31. The like also let euery one do towards his Brother. and one Man towards an Other: and thatt all, vnder the Obedience of the Loue. v Esa.59.a.

32. Do-away from-you, v the Middle-walles: and haue Loue, all that loue Righteousnes: Procꝛed-on after it with-one-accoꝛde. Haue-no-regarde to the Foolishnes of the Heathen / noꝛ to any such Dealings oꝛ Witnessings / as cause Sects, Dissension oꝛ Renting / noꝛ-yet to their Teachings and vnpꝛofitable Deuices / noꝛ to the Witching of their God-seruices / noꝛ to the subtill Knowledge of their Wisdome. Foꝛ their Waies x are Snares, & their Wisdome, y Nettes. Whoso hath no-regarde to the Lawe of the Loꝛd / noꝛ to Abrahams God / he shall be bewitched, tyed, oꝛ taken / and be leadd-away from the Requiring of the Seruice of Loue, by them. x Ier.5.c. y Esa.19.b. 41.c.58.a.

33. But all yee which turne you to the liuing God / that made Heauen & Earth: Feare not the Gods of the Heathen: neither regarde the Nets of the Wisdom of the Vncircumcised / seeing they reiect the Loꝛdes Woꝛde and his Ordinances.

34. For the Netts of the Heathen are like Spiders-Webbes/ which do soone rent/ and fall asunder. But the Lawe or Ordinance of the Lorde is stedfast: and abydeth euerlastingly.

35. Therfore let the Lawe of the Lorde. and his Ordinances, be alwaies for a Teaching vnto you/ and feare the God of Israel: and let his Loue be still your Reioycing.

D 36. Marke the Grounde of the Loue, yee Deerly beloued: and let your Eares of the Spirit, that you may heare. your Eyes of the Heart, that you may see. and your Vnderstanding, that you may vnderstand/ bee opened or vnlocked: Not onely, to the Outward, Earthly, and Corruptible. but chiefly to That, which is inwarde, spirituall, and eternall.

37. For behold: I do verily witnes thissame distinctly enough vnto you/ to thintent wee might all haue regarde, to the vpright Life. inwardly: in our Hearts, [a] becom spiritually mynded. and through the Grace of the bountifull Godhead, serue, in the vpright Life, the liuing God onely.

a Rom. 8.2.

b Gal. 6 b.

38. Yet euery-one [b] take-heed to his Tyme. For if we be already separated with our Heart, from Whooring with Stockes & Stones (as from such Idolatries/) doubtles it is then so much the more expedient (inasmuch as such Grace is extended on vs) that wee obserue our Hearts and Cogitations. and cleanse them from all outward vnprofitable things/ to be made free and vnbound therfrom/ To thintent our Hearts abide not bounde vnto any-manner elementish, created, or worldly matter. nor yet vnto any-

c Col. 2. c

kind of Appearance of [c] spiritual or holy Things.

Wher-

Wherby (in-case our Hearts stood bounde therin) wee may be lead awhooring, and our Hearts be bewitched therwith.

39. Therfore let vs not regarde, nor giue-respect-vnto or esteeme anie outwarde Things, higher then for elemētish. or so much as they are in their Degree, or as they are profitable in their Seruice: neither let vs go awhooring with them, To thintent our Eyes of the Spirit, may still haue respect to the onely God and his vpright Life, for to cleaue, with true Vnderstanding, vnto the same.

40. For whatsoeuer is outwarde: whether it be Man, or Beast, and whatsoeuer is to be seene, heard, or fealt: how faire, good, holy, or wise soeuer, it seemeth to bee, must certenly euery-whitt (so farre forth as it standeth in his right Degree) [d] bee subdued vnder the onely God and his Lone. d 1. Cor. 15. c. Eph. 1. c. Heb. 1. a.

41. Thissame verily should the Man once consider and vnderstand: to thintent he might once be deliuered and ridd of his fooliſh Witcherie, and of Dissension, and of Whooring with this or thatt.

42. Therfore let noman bee tyed or bounde to the Lustes of Whordome with any outwarde thing: but giue all his respect, to that: God [e] which is all in all. And inwardly in his Minde, let him take-heede to the vpright Life, which is godly, holy, and good, that he may beare the Image or like Beeing of his God. [f] For as wee haue borne the Image of the Earthly, so shall we also (in like maner) beare the Image of the Heauenly, to the Laude and Prayse of the Glorie of God. e 1. Cor. 15. c. f 1. Cor. 15. d.

43. SO, Therunto is my Testimonie, namely, that the vpright Life, is the Life of the vpright Fathers, which serued and worshipped the inuisible, great, [g] and almighty God onely (who still was God in Israel, and in Israel also wrought wonderfully) Who is [h] the God of Abraham, the God of Isaac, and the God of Iacob.

g Deut. 4. 5. 6. &c.

h Exod. 3. 2. Mat. 22. d.

44. NOw in that these Tribes of Israel, knew the God of Heauen, as a true God, and liued and cleaue vnto Him, therfore did they stand free and vntyed from all the Godseruices of the heathenish Sorceries, and were vnbound, from all Whoorings with Outward-things.

45. TO obteyne this Grace in God, that is the Gospell, which is through Christ, published to the Heathen, to thintent they should bee released from their foolish bewitched Godseruices, and from all their Lusts of Whoredom, wherby they may with Israel, be incorporated into the Stocke of Abraham. and may all-together, as one-manner of People, serue the onely liuing God, in one manner Lawes, Statutes, and Ordinances. Euen as the seconde Booke of the Glasse of Righteousnes maketh mention.

46. THerfore O all yee Peoples, Nations, and Tribes; if yee will not consider, wherto yee are called of the God of Heauen, through the Seed of Abraham, according to the Promises: neither do regarde your heauenlie Calling aright, in her Degree, nor giue yourselues ouer therunto: nor feare Abrahams God, nor loue his Lawes and Ordinances. but do build vpon an other Foundation, [i] Then surely shall yee be banished from God. and from the Citizenship of Israel: and be constrained to serue vaine

i 1 Cor. 3. c.

Things.

Things. [k] and to keepe such Ordinances/ as ye do not knowe. [k] Deut 4.c.

47. That same shall intangle your Hearts/ bewitch your Understanding/ and make you bond Seruants. Which in-deed we are/ so long as we willingly remayne [l] subiect to the Sinne and to the Sorcerie of the Heathen. [l] Rom.6.b.

48. THerfore take-heed to your Tyme: and seeke God/ [m] while He is neere/ and may be founde. and while yee haue yet space/ to turne you vnto Him. [m] Esa.55.a.

49. Let the Vngodlie [n] forsake his vngodlie Being: and so come to the Life, through the Death of the Crosse of Iesus Christ, Then shall he liue/ and dye no more. [n] Ezek.18.a.

50. ¶ Et vs apply our Myndes to the same/ and turne our Hearres away from all Sensualitie of the Flesh: Not onely from that which outwardly wee looke-vpon. but chiefly from the self-mynded Thoughts/ which do arise [o] out of ourselues: and do tempt or intice vs thereunto/ for to hold our Hearts in Bondage/ to the vayne Corruptiblenes/ which, through the Workes of Vnbeleefe, leadeth-away from the liuing God: Wherby wee may be depriued/ of the Fellowship with God in the Spirit. For the Vnitie and [p] Peace with God the Father in the Spirit: for to liue one with an other in all Loue, is the glorious Libertie of the Children of God/ whereunto we are called, by Iesus Christ. E [o] Sap.2.b.c. Mat.15.b. [p] Eph.2.b.

51. ¶ O/ This is the Stone/ [q] which was not allowed of the Work-men: Yet is ther [r] Saluation, in none Other. Which Stone is cleane-against all Sense of the Flesh. and against all them, that are mynded onely vpon the [q] Psal.118.d. 1.Pet.2.a. [r] Act.4.b.

Outwarde. Therfore of those Builders, which will themselues act or set-vp the Saluation, hee
s Isa. 8.28.b. Mat.21.c. is reiected: s and is vnto them a Stone of
t Psal.118.c. Mat.21.c. Stumbling and Offense. t And this is a Wonderfull-worke in our Eyes.

52. Behold/ herein we haue likewise all sinned and trespassed.

53. Therfore it standes vs now vpon, to regarde well from the Heart, the Mynde of the Trueth: and, with humble Hearts, to pray vnto the Lorde/ that Hee will not punish vs for our
v Psal.25.a. 79.a. Dan.9.b. Misdeeds of Ignorance/ v but will thinke vpon vs according to his Mercie, and guyde our Hearts after his Will/ that we might walke in his Ordinances/ and be named after his Name/ As our God and Sauiour/ who through the Seruice of his Loue, maketh our Errours knowne vnto vs/ and releasseth or maketh vs free from all peruerse or couered Nature of Sinne/ from all Arrogancie and Haughtynes of the Reuolters/ and from all Falshood, Dissension, and Deceit/ which at this time do euery-where beare-sway/ and among Many, haue, euen-hitherto, had the Preheminence.

x Dan.9.b.c. 54. O God/ x Let vs in this dangerous Time, synde Grace in thine Eies: and incline thou our Hearts towards thee/ and towards thy Righteousnes. Bring our Spirit out of this Desolation/ and cleanse our Hearts, Myndes,
y Psal.51.b. and Thoughts, from all Dissension: y and create in vs, an vpright Mynde/ that no euill come vpon vs.

55. O F which vpright Mynde/ and vpright Course of Life of all vpright Hearts/ I haue set-forth a cleere Instruction in

the

the Tree of Life, the fourth Booke of the Glasse of Righteousnes. Which Glasse of Righteousnes, with other moe like Testimonies, I haue heertofore set-forth / to thintent that euery-one might looke into himselfe and knowe, Whether hee were of the vpright Communialtie of the Righteous / and liued and walked in the vpright Waies of the Just / and so serued the liuing God onely / or not. For I wist not how to call any by Name / for to shewe outwardly, what-sorte I might iudge for-the Rightfullest.

56. FOr I found the Man [a] so all-togither deceiuable, so bewitched of Vnderstanding, so giuen to couer or dissemble his Lies, so lordly-mynded because of his Vnderstanding, so double of Heart, so earnestly-bent to Destroying and Oppressing, against Those that were not like-mynded with his Hearts Conceiuing, so [b] declyning from Him, that, according to the Trueth, poynted him to the Way of Life, so self-seeking / and partiall for himselfe, so resolute in his Opinion, so reproachfull / and malicious, with Accusation, at Him that desired to bring him into the right Way of the holy Fathers, so wel-conceited and affected towards his owne Phansies and Errours, so hypocriticall in the Vertue, so diuided from the Righteousnes, so separated from Conscience, so little seeking thatt which is the Lordes onely, so vnstable in Fidelitie, so slouthfull and slowe, to turne him to God, [c] so without-regarde to the vpright Waies, so little-reckening of the Straying from his God, so affectioned to the earthly visible things, and so self-captiued of Heart / That I was altogither suspicious, ielous, and doubtfull of the Man.

[a] Ier. 9.a.17. b.

[b] Ier 18.b 25. a. 29.b.35. b.

[c] Pro.6.b,24. d.

And

57. And not onely of an Other, but also euen of myne owne Humane-nature/ Insomuch that I held it-straite vnto all Vertues and Righteous-Dealings/ for to do the Lordes Will, in all my Proceedings. For in that-sorte did I passe-forth, vnder the Obedience of the Loue, with my Humane-nature/ to thintent to obteyne the
d 1. Cor. 13. 8. vertuous d Disposition of the Loue: and to be incorporated to the same, with Soule and Bodie/ and with all the Senses and Thoughts of my Humane-nature. And indeuoring mee in this same, with all Diligence/ the Lorde receiued me into the Grace of his Loue/ and into Him and his Loue incorporated my Mynd/ togither with my Senses and Thoughts: And so gaue mee Inheritance, with Christ and his Saints, in his
e Rom. 16. c. Eph. 1. 2. 3. 4. Col. 1. c. heauenly Riches/ e and reuealed his last Will vnto me.

F 58. But not according to any Conceiuing of the Flesh/ or after the Outwardnes/ Namely/ in any outward Appeerance, that liketh the Man and the Sight of his fleshly Eyes/ or wherunto the Man doth somtymes set his Heart and Vnderstanding/ as though hee could satisfie God therby. or/ as if a Man, with his outward Humanitie/ and with a Showe after the outward Appeerance, might be incorporated into the God of Heauen/ and into his heauenly Goods/ or could liue in the Godhead, according to the Flesh.

59. No/ yet Deerly-beloued/ Gods Working, in Renewing of the Man, through Iesus Christ; is not after the Pleasing of Men/ nor according to any Affection of the Flesh: nor yet such as any Man, by his fleshly Concei-

Conceiuing or learned Vnderſtanding, ſhould be able after the Outward, to iudge of the ſame Working of God in the Spirit, or of him which is renewed in God.

60. For Gods Working/ and the Renewing of the Man, [f] is brought-to-paſſe inwardly in the Spirite/ and in the inwarde Senſes and Thoughts, through the Power of his holy Spirit of Loue/ wherethrough men are abundantly filled with Loue towards the liuing God. and with Loue towards all Men. [f] Rom. 12.a. Eph. 4.c.

61. MY Reſpect alſo, in my Zeale to the vertuous Nature of the Loue, was leaſt, vpon the outward Showe after the Fleſh. but it was moſte, vpon an vpright Heart and Mynde, ſuch as conſiſteth in a goodwilling Obedience/ and teeth or byndeth it ſelfe to no elementiſh Things, whether they be earthly Riches or Worldly Poſſeſſions/ Becauſe I would in Spirit and Mynde, ſerue and pleaſe the liuing God onely: and likewiſe therby loue euery-Man as my ſelfe.

62. And for this vpright Beeings ſake (becauſe [g] in all Loue, the ſame ſhould haue and keepe an eſſential Forme in me) I did (as is afore ſaid) examine the Senſes & Cogitations of my Humane-nature/ Whether by them, any other thing were loued or deſired beſides, or whether they tyed theſelues vnto any thing els. To thintent I might for the Loues ſake of God and Chriſt; [h] renounce, hate, and forſake it euery whit/ and crucifie [i] and kill my humane Senſes & Thoughts, with their Luſts and Deſires/ ſo farre-forth as they were not incorporated or ſubiect to the good Beeing of God/ or to his vertuous Nature of the Loue: [g] 1. Cor. 4. b. Gal. 4. c. [h] Mat. 16. c. Lu. 9. 14. c. [i] Rom. 6. a. b. Gal. 5. c. Col. 3. a.

wher-

wherby I might liue ; through the Power of God/and by the Gifts of his Grace/and through the Coincorporating of the vpright Beeing of Iesu Christ; [k] in all vpright Righteousnesse and Holynes: That is/ in the vpright Life and Mynde of the liuing Godhead.

k Lu. 1. g. Eph. 4. c.

63. NOw although I haue heere shewed/ that my Respect was lesse, vpon the outward Obedience/ then vpon the inward godly Obedience: and that I thus laboured for such an vpright Heart and Mynde, as was required by the outward Obedience/ because I would [l] serue the liuing God, in his vpright Righteousnes/ Yet did I not therfore despise the outward Obedience. nor the good Ordinaunces in their right Vse. Neither is it my Mynde or Will, that men should not obserue or obey the right Vse of the Churches Seruices/ or the Priests or Elders Ordinaunces, which are exercised for a good outward Discipline and Decencie. and to a Bringing-in of the said vpright Righteousnes. O yes: My Meaning and Desire is, that men should obserue [m] and obey them (as is said) in their right Vse: and likewise that the Elders and Ministers of the Worde in the Familie of Loue, should by them require the true Righteousnes of the vpright inward Beeing & Mynde which God esteemeth.

l Deutr. 6. a. 10. b.

m Rom. 14. b.

64. FOr so in thatt behalfe, men are greatly to esteeme the outward Ordinaunces/ and the Obedience to the same: Yet with Difference in the Vnderstanding/ As according to their Worth/ and in respect of them for whom they are necessarie: namely/ in such consideration, as the Ordinaunces and Ceremonies of the

Lawe

Lawe of the Lorde [n] and of the Beleefe of Ieſu Chriſt, haue their Miniſtration for: That is, by them to traine the Man vp / and ſo to ſupporte him in the Yongnes of his Vnderſtanding / vntill he be releaſſed from all Self-myndednes, Ignorance, and Owne-wiſdome or Vayn-imagination / and the Sight of the vpright Life, [o] come vnto him in the Spirit: and ſo of himſelfe he loue all Thatt, with whole Heart and Minde, which is right and iuſt / and haue a Deſire, both before God [p] and amongſt Men, to liue and to walke in all vpright Righteouſnes / and to fulfill the Requiring of the gracious Worde of the Lorde / and his Seruice of Loue: Lo / to ſhewe ſuch Obedience, is the beſt Obedience / in-aſmuch as the Obeyers therof, do inwardly before God / and outwardly amongſt Men, liue, by the Faith of our Lord Ieſus Chriſt, [q] in the vpright Righteouſnes and Holynes: and ſo, not of Compulſion / but of Faith, are obedient vnto all inward Righteouſnes / and outward Ordinaunces of the holy Word and Seruice of Loue. [r] And thatt is the principall Obedience / wherto men are to giue the greateſt reſpect. For it is the Principalleſt / which the outward Seruices or Ceremonies haue their Miniſtration vnto. It is true.

n Rom. 10.a. Gal. 3.c. 4.a. Heb. 7.b.

o 2. Pet. 1.c.

p Rom. 14.b.

q Lu. 1.g.

r Mat. 22.d. 23.c. 1. Tim. 1.a.

65. Wherfore men ought euen before al things, to giue the worthieſt Praiſe and greateſt Honour, to the Greateſt or Beſt. and not to reſpect / or eſteeme, the Smalleſt, for the Principalleſt: Likewiſe to obſerue a Difference, betweene the Prudent, Good-willing, and Stable-ones: and Thoſe that are without Vnderſtanding, Euill-willers, and Reuolters / That they miniſter not the Seruices and Ordinaunces confuſedly or

G

mixt-

ruitly, out of the knowledge / nor disorderly re-
quire the Obeying of the same: As if any-man
should vrge them without Difference/and should
not distinguish, betweene the State of the Age
of such Disciples as had obediently accompli-
shed the Requiring of the Seruices. and attey-
[Gal. 4. 2.] ned vnto the appointed Time of the Father and
of the Age of Christ, or were obediently growne-
vp vnto the same: and the State of those Disci-
ples that had not yet accomplished the Requi-
ring of the Seruices. nor attayned vnto the ap-
pointed Tyme of the Age of Christ, but should
giue like Honour vnto/and esteeme of-equall-va-
lue, eithers Age and Obedience.

66. WHen a Man then ministreth an Of-
fice-of-teaching / and yet is not entred
into the Disciples Beginning of the Christian
Life, among the Elders in the Familie of the
Loue/ neither hath obediently accomplished, the
Righteousnes which is wont to bee required of
the Disciples from their First-entrance into the
Christian Life, vntill the Age of the Elder Christ:
and euen for-that-cause cannot distinguish the
same Passage, in his right Ordination/ Surely
the same man. and likewise the Congregation
that heareth him, doth stray very farre from the
Trueth: and also from the right Vse of the Doc-
trine and Ordinances of the Ancient-fathers ten-
ding to the Christian Life/ and from the vpright
Seeing of the Loue of Iesu Christ and of his holy
Spirit: and do become both-togither one-with-
an-other [namely/ the Teacher and the Congre-
gation which he teacheth] alike ignorant and vn-
expert in thatt which is of-value before God:
and likewise in thatt which is most-needfullest
to be

to bee vsed amongst Men, to their Preseruing in the Godlynes.

67. For Marke: The [f] Priesthood out of Leui, which is ministred after the maner of Aaron, is vpright and good in his right Vse: and is also in his Seruice, with the Lawe and Ordinances of the Lorde/ and with the Letter/ and through the Letter, in the Famylie of the Lorde, very profitable and necessarie, while the [t] Heire is yet a Childe/ and hath not attayned or reached vnto the appointed Tyme of his Father or Elder.

[f] Exo.28.29. Leuit.1.2.3. 4.5.6.&c.

[t] Gal.4.a.

68. But the Priesthood out of Messias, called Iesus, who is vnto his Beleeuers an [v] High-priest, at the Right-hand of the Almightie in the heauenly Beeing/ and a [x] true Light, in the Light of the Ministration of his Trueth/ is much more worthily to be esteemed, then the Priesthood out of Leui. For the same High-priest, doth in his Office, bring vnto the [y] Beleeuers in his Name [namely Those/ that are obediently growne-vp vnder their Tutours and Gouernours, vntill the appointed Tyme of their Age] the vpright Righteousnes/ and the vpright Beeing of his Loue: and accomplisheth with them in their Spirit and Mynd, all thatt which, with the Letter/ and with the Lawe or Ordinance, in the foregoing Priesthood, is taught and [z] required in the Ministration of the Elders. Wherby the Lorde Iesus Christ, called Messias, is vnto his Beleeuers and goodwilling Obeyers, in their Spirit and Mynde, an euerlasting [a] Life. and a [b] Minister of the spirituall and heauenly Goods: whose Seruice also with them is done in the [c] Spirit/ and by the Spirit. And so is He vnto them, an heauenly [d] High-priest for euermore.

[v] Psal.110.a. Heb.2.9.a. b.c.10.b.

[x] Ioh.1.14.a.

[y] Rom.3.c. Gal 2.b.3.a. b.c.4.a.

[a] Ioh.14.a. [b] Heb.8.a 9. b c.

[c] 2. Cor.3.b. [d] Heb. 5.a.b. 6. c.7 b.c. Eph.1.c.2 a.

more. not of the Earth/ nor of Flesh and Blond. but a Sonne of the most-high God, in the heauenly Powers of the inuisible Being: and is now in the last Tyme, appeered and come vnto vs the Chosen of God, in his Glorie and Triumph; from the Right-hand of God his Father: and so hath with vs with the spirituall and heauenly Goods; his Ministration [c] in the Most-holy of his Tabernacle, vnder the Obedience of the Loue/ after the maner of Melchisedech, to the Erecting of the Perfection.

[c] Heb. 7. 8. 9. 10.

H 69. Thus (as is said) Iesus Christ hath his Ministration, euen from the Beginning vntill the Perfection, through his Saints and Elect: And so is in his Teaching, to his [f] People a Saluation from their Sinnes/ and a Blessing and Reuiuing [g] from the Death: and hath then in that manner with them [namely/ with the Liuing, his Beleeuers] his Ministration with the spirituall and heauenly Goods. And so in the same Ministration Hee is manifested by his Beleeuers, that hee is the right Messias and King of the Iewes/ and the true [h] High-priest for euer/ after the manner of Melchisedech, who in his Priesthod, is greater and more excellent, then the Man/ because He abydeth for euer.

[f] Heb. 9. b.

[g] 1. Cor. 15. c. Eph 2. a. Col. 1. c. 2. b.

[h] Psal. 110. a. Heb. 7. a. b. c.

70. BEhold/ thissame High-priest, in the Ministration of the spirituall and heauenly Goods. and this noble King of Israell and Iuda which ruleth in Righteousnes/ and of God is chosen to such an excellent Glorie, before the Foundation of the World was layd/ is by-inheritance sealed, to possesse the [i] Seat of Dauid his Father: To thintent there may bee no Ende of the Peace, vpon the same/ from this tyme forth for euer.

[i] 2. Reg. 7. b. Esa. 9. a. 32. a Ier. 23. a. 3. b. Dan. 7. c. Mic. 4. a. Lu. 1.

for euermore: and that so He may rule and reigne as an euerlasting peaceable King; ouer the House of Iacob, according to the Promises.

71. For in this sorte/and to the Finishing therof, is He reuealed vnto Men/ and published [k] to the World for a Sauiour/ because all People should beleeue in Him. by Him inherit the euerlasting Life. and so confesse Him: And that same is the true Righteousnes which is auayleable before God/ and wel-pleasing vnto those Men which are of a good Will.

[k] Ioh.1.a.b. 1.Tim.3.b. 1.Ioh.3.a.

72. NOw masmuch as the rich bountifull God, hath; out of his Grace; graunted me to perceiue, that we are all called and loued to the same Glorie of God. and to the vpright Beeing of the Loue of his Christ, because wee should inherit with al what is of God and Christ, the euerlasting Life: and for-that the same is the [l] Principall-point of our Godlynes/ Therfore haue I pointed none vnto Flesh and Bloud. nor to any elementish or visible Things: Neither doth my Teaching tende to the Outwarde. but from the Outward/ to passe-on to the same Inward and Heauenly. and to Gods Kingdome of Heauen, whereof is spoken before/to thintent that noman should set the Consolation of his Soule. nor the Comfort of his Saluation, vpon the Outward or Earthly. nor put his Confidence theron. but onely on the vpright Life of the righteous Spirit/ and vpon the Comming of the godlie Glorie, in Iesu Christ. Of which things, I haue, according to my Sight, out of the heauenly Reuelation of God; much and abundantly spoken in the Glasse of Righteousnes. And in this Introduction; myne Exhortation is out of Loue,

[l] Eph.1.a. Col.1.b.

also to the same / to thintent we should haue an Earnest-loue and bee prouoked with-desire towards it.

73. Which Life of Righteousnes wherof wee witnes, is inwardly, Godly / according to the diuine Nature, and outwardly, Brotherly / after the vpright humane Nature. And that same is the vpright Righteousnes, before God and amongst Men.

74. Whoso nowe from the Heart seeketh God and his Righteousnes / & righteously hath regarde to the vpright Life / the same person will acknowledge that my Teaching and Ministration, is of God / and that it tendeth to the vpright Life: And whoso likewise to this-end searcheth the Scripture for the Promises / shall assuredly synde / that it maketh-mention of such things: and that the Lawe, the Prophets, and the Apostles of Christ, do all point and witnes to the verysame.

75. When the Man now according to the Trueth perceiueth thissame / then will he, for the Loue of Righteousnes sake, bee also inclined therunto, and peelde his Vnderstanding
m 2. Cor. 10. 5. m captiue vnder the Obedience of the Loue: praise God highly for his Grace / & through the beleefe, passe-on towards the vpright Life in all Loue.

76. Though he now-and-then fayle, stumble, or fall / yet if his Eyes of the Spirit haue respect to the vpright Life / and to the Loue, and that hee glasse himselfe daily in the Glasse of Righteousnes / Doubtles the same shall cause him to see / and shall rightly shewe him his Spottes: and
n Ioh. 4. 7. d. shall bee vnto him, n as an open Fountayne of Life, against the Sinne and Wap of Death.

The XIII.

The XIII. Chap.

1. None can knowe God nor Chriſt rightly, but in the Spirit of the Loue. 11. No better Groundes, then the Doctrine of the Loue. 14. An Exhortation to the Obeyers of her Seruice, that they blaſpheme not other mens Wrytings. nor condemne any for Sects: but rather allure All to the Loue. 19. and that they put-away the Euill aſmuch as they can, out of themſelues. 20. The Deſpiſers are vayne. 23. The Conſenters heerunto are counſelled, not to thinke they haue alreadie obteyned: but to labour, and to contynue in the Doctrine of the Loue, till the Laying-away of the mortall Body: 32. Not to be diſmayd at the Enemies: but like Soldiers to prepare ourſelues to the Battell: 33. though wee be ſomtymes hurte, yet to take newe Courage ſtill. 36. Conſidering whereunto wee are called through *Jeſus Chriſt*.

TAke it to heart / O yee Children of Men: and let your Underſtanding be renewed, [a] according to the Spirit/ to ſuch an vpright knowledge, as God eſteemeth, to weet/ with the Word of Trueth, in the Spirit of the Loue/ to an aſſured liuing Hope and good Conſcience in Ieſu Chriſt. A [a] Rom. 12. 2. Eph. 4. 6.

2. FOr whoſo after the Spirit, conceiueth not the ſame: nor is renewed in his Vnderſtanding: to the ſame vpright knowledge, vnder the Obedience of the Loue/ in ſuch a one there is no knowledge of Chriſt: neither can he be rightly turned to Chriſt, or to the vpright Beleefe/ but onely through the ſame.

3. For the Fall from Christ, is come: and it is according to the Prophecie, vnderstood/knowne/ and well perceiued/ how that the same, [b] through the Childe of Perdition (according to the Mention of the Scriptures) hath in euery-respect so vtterly [c] blynded, depraued, and corrupted the Vnderstanding of Men, concerning God and Christ, that the Children of Men (how wise or learned soeuer they, of themselues, be) do neither [d] of the Father/ nor yet of the Sonne, knowe any thing at all.

[b] 2. Thess. 1. a

[c] Rom. 1. c. Eph. 4. b.

[d] Ioh. 8. b. 16. a.

4. And surely/ whosoeuer doth not submit his Vnderstanding, vnder the Seruice of the Loue/ the same man sheweth therby, that he is without-vnderstanding/ because, by his Vnderstanding, he perceiueth not/ how-that he which hath not the Loue, [e] hath not also the Sonne/ nor the Father: but is without Christ and his Church: and can please God, by no other Meanes: also can neither now nor neuermore, without the Inclination of Loue, neither through any other Seruices or literall Wisdome, come to the holy knowledge of God/ or attayne vnto the same.

[e] 1. Ioh. 2. c 4 b.

5. BVt/ If Any now beleeue not thissame, by reason of the high Regarde to their knowledge/ or by meanes of any Respect vnto their Holynes [f] or spirituall Humilitie/ such-as they haue chosen or taken to themselues: and as is not according to the Promises/ as God in times past hath spoken, by Moses his Seruaunt/ and by the Mouth of his holy Prophets/ Doubtles they (howsoeuer they suppose or maintayne, [g] that they haue the Light) must needs abide in [h] Darknes/ for their Vnbeleefs cause. Whose Vnbeleefe, cannot hurt the Beleeuers. neither can the

[f] Col. 2. c.

[g] Esa. 59. b. [h] 1. Ioh. 2. b.

can the Worke of God for-all-that, abyde backe.

6. O Deepe and vnsearchable Wisdome of God! i Which of the great and high-glorious Wise/ or of the self-chosen Holy-ones, hath euer attayned vnto thee? B i Esa.40.b. Sap 9.b. Rom.11.d. 1.Cor.1.b.

7. Vnto which of them is thine Arme knowne/ that hath heard or vnderstood thy holy Worde/ or thy Mynde aright?

8. Therfore needs must they all in Lowlynes of Heart, be humbled vnder thee. and become subiect to thy true Loue (that they may receyue them in the Trueth:) Otherwise they must remaine blynde in their Imagination: k and may not see the Kingdome of God, for euer. k Ioh.3.a.

9. For, so long as they, through the Loue of her Inclination, l bee not, in their corrupt Vnderstanding, turned-about by the Worde of Trueth. and are not well-mynded to the Vertue of the Loue/ certainly ther can aperre vnto them no Light of the Trueth, to Saluation. For God hath forseene the Perfection, m in the Loue/ according to the Promises. and not, in the Knowledge. l Mat.18.a. m Deut.6.a. 10.b. 1.Cor.13.b 1.Tim.1.a.

10. Therfore let euery-one be lowly of Spirit/ n and humble of Heart, in his Knowledge/ euen as though he knewe nothing: and so haue regarde to the Seruice of the Loue, what it requireth: and let him hope and long for it/ To thintent he may bee comprehended therin [that is to say/ in the Doctrine therof:] (For therin is the Godlines vnderstood and knowne:) and so let him endeuour towards the Best. n 1.Ioh.4.a.b

11. And I hope/ that I shall alwaies towards

the Louers of the Trueth do euenso. and not omitte to set before them the Mostbest. For therunto tend all my Intents and Desires. Neither knowe I at all any better thing, then the Teaching and Ministring of the holy Worde, vnder the Obedience of the Loue.

12. TRue it is: I haue (as farre as I might) examined many-sorts of Foundations and Vnderstandings: and haue likewise considered and scanned wheron they stood grounded: But ther is yet no better thing com-to-my-hand.

13. The Lorde graunt mee his Mercy / and strengthen my Mynd, to do and accomplish his Will / to the Saluation of Men in the Loue.

C 14. OYee Louers of the Trueth, that haue humbled your Soules vnder the Loue and her Seruice / [a] Take (I praie you) the Trueth to Heart: and reproach nomans Writings, Teaching, nor Exhortations / that haue their Ministration to the Righteousnes and to the Concorde: but drawe it all vnder the Loue / That euery-one, may giue-vp and bring, all what he hath taken-on, or wherin he is learned, according to his humane Imagination, to the Communion of the Loue: giue-eare onely to the godly Worde of Life, vnder the Obedience of the Loue, according to the Manifestation of the glorious and godly Light, set-forth in the Glasse of Righteousnes: and so, aboue all his humane knowledge, loue the Concorde / and the vpright Life.

[a] Deut 6.a. 11.b.22.c. Pro.4.a.

15. MOreouer / condemne none, particulerly / by-name. And be not offended at any / that your Hearts [p] be not moued-to-anger. Stumble not at any thing: and reproach nor reiect

[p] Gal.5.b. Heb.12.b.

ject none, for Sects: but loue all them, that endeauour towards Righteousnes; [q] with a Like-loue, to that vpright Righteousnes which God esteemeth: and thus drawe all Welwilling-ones to the true Righteousnes, vnder the Obedience of the Loue. [q] 1. Pet. 1. a.

16. And if any man seeke the Trueth of you, and his Heart be inclined to the Loue, then ioyne yourselues with him in the Loue; and so speake [r] of the Hope which is in you. [r] 1. Pet. 3. b.

17. For whoso loueth the Good, though yet for a while he be in-errour, may for-all-that com to Amendement in the Loue: Vnlesse he should giue-ouer his Heart in a wilfull Contentiousnes, and despise the Loue and her Seruice, for his Self myndes sake.

18. But vnto euery-one that will followe, and is well mynded to the Loue and her Seruice, [s] vnto such reach-forth the Hand to the Vnitie of the vpright Life: And that all in the Loue. [s] Eph. 4. b.

19. IF the Euill assaile you, then put it from you, asmuch as is possible for you, vntill the same Euill, gett a Going-downe in you, and go into silence: Giue it no respite to followe after his Desire; but become, according to the Spirit, [t] strong and sterne in the good Life, [v] to a Peculier-possession of God; euen as it is heere in this Introduction, and in the Glasse of Righteousnes, according to the Life, shewed and declared. [t] Col. 1. b. 1. Thess. 3. b. 1. Pet. 5. b. [v] Deut. 7. b. 1. Pet. 2. a.

20. If so-be ye cast thissame behind-the-backe, To weet, that ye refuse it, or haue no Beleefe nor Lust therunto, nor do hope theron: and-yet, by your Self-Wisdome, perswade yourselues to be wise, then are ye vayne, and vtterly vnmeete to

the Kingdome of God: and how wise soeuer yee bee/ yet shall you bee founde vaine and without Vnderstanding. and voyde of the true Light of Life.

D 21. NOw if any man say, that he is already in the Life/ and needeth no more: or that it is needfull no more for him to harken after any other Vnderstanding: & therfore contemneth this Forme of the vpright Life and his Seruice to the same Life (whereunto wee beare-witnes:) and neither hath it/ nor endeuoureth towards it, in the Seruice of the Loue/ Certainly hee is yet
1 Ioh. 1.2. in the Death × and Darknes: and knoweth nothing-at-all either of Christ, or of the Life which is of God. euen as the Darknesses also haue neuer perceiued nor knowne him.

22. IF any man then despise this good Minde or Spirit of Loue. and with the Heart withstandeth/ and blasphemeth it. and doth not entertayne the vpright Vertue of the Loue/ The same man hath beguiled his owne Heart: and after the Requiring of the knowledge of the old Serpent/ seeketh his owne Aduantage. and not, to do the Will of the Lorde.

23. But if on the other-side; O yee Deerly-beloued; any do accept this which wee beare-witnes of, for Right and Trueth/ let him not; hardly; ouerhastily perswade himselfe/ that he; by his knowledge; hath already gotten it. For there must at the first, Beleefe be ioyned therto. And then, looke-whose Beleefe through the Encrease
Ps. 1.3.6.7. of God; blossometh y and is fruitfull/ let the same man attempt the Battell, in Hope/ against That which maketh-vp it selfe against the same: Let him haue regarde to the Worde or Life/ and so

passe

passe-on towards it, [a] with Patience/or in Long-sufferance. a Lu.21.b.

24. Thatt truely is the right Crosse of Christ, [b] which wee are daily with good Will, in the Obedience of the Requiring of the Seruice of Loue, to take-vp [c] in the Beleefe/ vntill wee be well excercised in the Loue and in the holy Vnderstanding (wherunto wee beare witnes.) and not onely in the Knowledge. b Mat.16.c. Lu.14.c. c Act.14.a.

25. LO/ To this present, I finde nor knowe no Way els to the Life. Therfore/whosoeuer loueth the same/let him endeuour towards it: [d] and so abyde stedfast in the Requiring of the gratious Worde and of the Doctrine of the holy Spirit of Loue/ vntill the [e] Laying-away of his mortall Bodie/ Then shall hee with Christ and all Gods Saints, inherit the Kingdome of God and the euerlasting Life/ in the heauenly Beeing. E d Ioh.8.d. e Rom.6.2.b. 8.2. Col.2.b.

26. Let euery-one take-heed to his Tyme: and [f] let noman deceiue himselfe, with any vayne-Opinion/ that he do not erre. f Gal.6.b.

27. For if any man [g] loueth or esteemeth any thing/ better then the godly Life (which is the very Sauiour himselfe) such a one is not Worthy of the Saluation nor yet of the Life eternall. g Mat.16.d. Lu.14.c.

28. And whoso taketh not vp his Crosse/ and followeth after the Godlynes with his Heart/ [h] the same may not be his Disciple: That is/ hee cannot be taught in the Godlynes, nor borne a Childe of God in the heauenly Beeing. h Lu.14.c.

29. Therfore it is all nothing/ that any man speaketh much of it/ if so be [i] with the Heart [i] hee [i] followe not after the same. Yea it is before God much more an Abhomination/ [k] that any man spea- i Eze.29.b. Mat.7.15.a. k Psal.50.b. Ezek.33.d.

speaketh of Gods Righteousnes, with Talking or Reasoning; and doth not with the Heart followe after it/ then any Pleasure or Delight vnto him. And yet may one finde an hundred Men/ which reason and talke of it/ where there is not One of them/ that liueth rightly therin/ or loueth it from the whole Heart.

30. Notwithstanding/ though men do now-and-then; through some Imagination; thinke they haue it/ and haue neuertheles fayled therin/ yet are they not therfore, to step-backe/ tarry behynde/ or to leese the Courage: but-rather; out of the Inclination of Loue, to take good Courage
l Phil.3.b. Heb.6.10.c. againe/ and to l passe-on towards the same (Godlynes,) vntill that itt be in vs. and that we; according to the Trueth; bee comprehended in the same. For by stumbling, falling, and creeping/ and by beeing somtymes leadde, doth a Childe; at length; learne rightly to goe.

F 31. By going-wrong and by hurting ones selfe; by-meanes of Passing in vnpathed Waies; with Breaking thorowe Thistles, Thornes, and Hedges: also somtymes by doubting/ and then by inquiring (and that all in Hope) men come at last/ or in-processe-of-tyme, to the right Way, which we ought to walke, to the Life of Trueth in the Loue. Therfore let no man be without Courage.

32. THough we synde ourselues somtymes without-vnderstanding, how to enter
m Eph.6.b. 1.Pet.5.b. into the Life: or the m Enemies encounter with vs/ and so hardly beset vs/ that wee knowe not how to get thither/ Yet let vs for al-that (though it seeme not credible) take a good Courage or
n Heb.11.a. Mynde n in the Beleefe. and not forsake the Hope:

Hope: (For the Hope [o] leaueth none ashamed:) and so giue our Attention, [p] to Vnderstanding and Information, wherby we may attayne thereunto. and to the very same arme ourselues, euen as an vnexpert Soldier, that hath a Desire to become a good Man-of-warre, armeth himselfe to the Warfare.

[o] Rom. 5. 5.
[p] Pro. 4. 8.

33. Though at first he sustayneth some Dammage: as to be sometymes wounded, smitten, shott, hurt to death, and by his Enemies to bee taken-captiue. Yet taketh he still a fresh Courage, and abydeth firme in Hope, vntill hee bee well exercised in the Feat-of warre. Who then is knowne for a Man of warre, That is, one that vnderstandeth and knoweth well, where anything is to be wonne, or lost. and wherin Dammage or Aduantage lyeth.

34. IF therfore earthly Warriours bee so bold in Hope, for the Corruptible-things sake: How much more then ought We so to be, towards the euerlasting Incorruptiblenesse (in-case wee haue any Desire or Hope to the euerlasting Incorruptiblenes at-all) [q] wherin Death is swallowed-vp, and the euerlasting Immortalitie abydeth. Where all Destruction passeth-away, and in itselfe, as a Smoake, banisheth: in such sorte, that there is euen nothing remayning in it, but the Pure and Cleere, the Fulnes and Fairnes of all Vertues, according to the Promises.

[q] Ose. 13. 5. 1. Cor. 15. 6.

35. BEe a slouthfull and vnbeleeuing Man, that alwaies feareth, and is negligent and disobedient heerunto, or a Doubtfull and Wauering-person, that still doubteth of Errour, Wounds, Dammadge, and Losse, such-a-one [r] Pro. 6. 34.

thinketh

Ed. 2. c. Sap. 5. b. Apo. 2. b. thinketh not vpon obteyning [c] the royall Crowne of euerlasting Life: and therfore giueth no credit therunto. For so, through his Vnbeleefe and Disobedience, hee distrusteth God in his Promises, and is self-wise against Gods Trueth and his Omnipotencie: And lying-still on his Lees or Dregs, he prieth from farre, how it shall fare, with the Obedient Beleeuers, in the Seruice of the Loue. Truely, such, as remayne so mynded, enter not into the Kingdome of God, [d] Heb. 4. a. not into the [d] Rest or Inheritance of eternall Life.

36. THerfore let euery-one consider once rightly, wherunto wee are all called, through Iesus Christ. Is it not, [e] to the euerlasting Vncorruptiblenes and Immortalitie or kingly [f] Crowne of eternall Life, to [g] the Inheriting in the Spirit, of the infinite Treasures of the Diuine heauenly Goods? And moreouer, through the Beleefe, to bee iustified from the Sinne, for to bring forth the [h] Fruits of God, which God hath pleasure in, and to liue in God eternally?

[e] Mat. 25. d. Ro. 11. d. Ioh. 5. c. 2. Cor. 15. c. f [f] 1. Cor. 9. c. 2 Tim. 4. a. Iam. 1. b. 2. Pet. 5. a. [g] Rom. 8. b. Gal. 5. a. Eph. 3. b. [h] Ioh. 15. b. Eph. 4. c. Phil. 1. b.

37. But, alas, this Calling, the Man hath vtterly forgotten: and through his Glosing which he hath inuented theron, he is quite straied from the Sense of his Calling, and from the holy Vnderstanding.

An Introduction to the holy Vnderſtanding.

The XIIII. Chap.

1. An Admonition to awake, & to obſerue our Calling. 4. All; without exception; are called. 5. We haue All ben ignorant of our Calling: 6. but God doth now gratiouſly let vs ſee our Blyndnes. 7. Therefore let vs regarde this Grace: and that the rather, becauſe of the horrible Deſtruction which is for-to-come. 9. The Wicked muſt be endured with Patience. 12. The Loue is ſtronger then the Beleefe. 15. If we fall, let vs ryſe vp againe. 20. The Way to the Life. 21. Fewe do fynde. 23. The Euill muſt bee ouercommed of the Good in Patience. 26. Much written: yet great Miſvnderſtanding. 28. Thoſe that haue pleaſure, and do contynue in Iniquitie, are like the Deuill, and be incorporated into his Sonne. 33. Their certayne puniſhment.

O! Awake yet once; I pray you; from the [a] Sleepe of your Ignorance, O ye Children of Men: and haue a ſure Confidence [b] on the Reſurrection of the Dead/ So ſhall Chriſt [c] enlighten you. a Eſa. 29. 18. b Rom. 13. b. b Ioh. 5. c. 1. Cor. 15. 2. 1. Theſſ. 4. b c Eph. 5. b.

2. Take heed to your Calling/ that whereunto ye are bidden, therin ye may be eſtabliſhed/ according to the Promiſes: that is/ for to obteyne the High-price or Crowne of euerlaſting Life. For this Price or Crowne of euerlaſting Life, is not like a Crowne of the Kings of this World/ [d] which Many of them ſtand for/and is of Ma- d 1. Cor. 9. c

ny greatly desired: and yet there is no more but One that obteyneth it/ and beareth the King.

3. But according to the Calling of God, wee
e 4. Esd. 2. e. Sap. 5. b. may All obteyne e kingly Crownes. and be endowed with one-maner Fulnes of Diuine Treasures/ and be All Priests f and Kings/ according to the Promises.
f 1. Pet. 2. a. Apo. 1. a. 5. b.

4. HEerunto wee are all called to One g and
g Ioh. 17. in One: no man exempted. h The Gentiles, as well as the Iewes/ the Commons of the People, as well as the Magistrates/ the Sinners, as well as the Righteous/ the Poore, as well as the Rich/ the Simple, as well as the Wise/ the Wiues, as well as the Husbands/ the Children, as well as the Parents/ i the Bond, as well as the Free/ the Seruants, as well as the Masters/ and the Handmaydes, as well as the Mistresses:
h Gal. 3. c.
i Eph. 6. a. Co. 3. c.
k Act. 10. d. Ro. 2. 10. d. Gal. 2. a. k God is no Respecter of Persons. For all those, that turne them vnto God/ and loue his Righteousnes/ are acceptable vnto Him.

5. DOubtles it is now made knowne vnto
l Rom. 1. c. Eph. 4. b. m 1. Tim. 4. a. Many of vs/ that wee haue all, in our Vnderstanding, ben vtterly estranged l darkned from the knowledge of our Calling: and haue cleaued to the m Spirits of Errour/ walking in the Death, and not in the Light of Life: likewise in sundry Diuisions. and not in the Vnitie of our Calling.

6. Neuertheles/ thatt God which is rich of
n Ezek. 18. c. 1. Tim. 2. a. 2. Pet. 3. a. Mercy/ n and would not that we should perish/ letteth vs now see, through the Ministration of his gratious Worde/ and through his bountifull and lynde Loue, the Waies of our Blyndnes/
o Esa. 59. b. Sap. 5. a. o and the deadly Darknesses of our Misvnderstanding: pulling vs to the Light of his Cleernes

(To

(To thintent that all we, which are eſtrainged from God, and dead becauſe of Sinne, might through the Loue of God the Father, & through the Miniſtration of his gratious Worde, be renewed againe) For to quicken vs againe p in Ieſu Chriſt, out of the Death of Sinne, into the true Vnitie of our Vocation, to weet, in this Day of the Coming of Ieſu Chriſt, in his Glory. For had not the ſame Ieſus Chriſt, ben with the Almighty, for a Remnant, q wee had all, in our Eſtraunging, ben as Sodoma and Gomorra: and muſt needs all in like-maner haue periſhed.

p Rom. 6 8.a. 2. Cor. 4. b. Phil. 3. b.

q Eſa. 1. a.

7. EJth God therfore doth now ſhewe on vs ſuch Loue, that hee proffereth his Grace vnto vs, through the Comming of his Chriſt, when as wee, in our Eſtraunging from his good Being, were openly his r Enemies: and that hee remembreth not our Ignorance (to reuenge on vs ſuch things) but, out of the bountifull Grace of his Loue, is inclined to helpe vs. and, by the Miniſtration of his gratious Worde, to reach vs the Hand, for to plucke vs to himſelfe againe, in his Loue. Let vs then alſo make much of ſuch a s Grace, that, through the bountifull Grace of his Loue, wee maie in this horrible Tyme, bee reconciled vnto Him. & not be puniſhed with the wicked World. The rather, for that there hath ben enough before-hand ſhewed vs, of the horrible Deſtruction of the wicked World, & of all damned Men, in the laſt Daies. Wherin Fewe ſhall remaine, or bee ſaued. But not, by the Lordes Fault. For God deſireth inſtantly to drawe vs all to his Saluation. B

r Rom. 5. a. Eph. 2. a. Col. 1. e 2. b.

s 2. Cor. 6. a. Heb. 12. b.

t Eſa. 13. a. Ier. 50. 51. & Matt. 24. a.

8. BVt becauſe there are Many new-a-daies, that v beleeue not God in his

v 2. Theſſ. 2. b. 2. Pet. 3. a.

x 2. Cor. 6. Heb. 12. b. Promises / but counte him a Lyer: and x do not regarde the Tyme of his Grace / neither will bee saued: but haue much more Desire and Will to

y Eph. 4. b. 2. Pet. 2. 2. b. Iuda. 1. b. y Iniquitie / and to all Uncleannesse / Therfore also in this Day, z cometh the Wrath of

z Rom. 2. b. God vpon those Children of Unbeleefe: and they shall not bee able to escape the horrible and fearfull Destruction.

9. THerfore let euery-one conuert him, from the Errours of his Blyndnes: a & arme

a Eph. 6. b. 1. Pet. 5. b. himselfe in the Beleefe: and stand-fast in the

b Ia. 4. 2. Hope, b against the Wicked / that maketh it selfe vp against Gods Righteousnesse: The which

c Rom. 5. 3. c. must be endured with Patience. For c Patience bringeth-forth in vs / a Firmnes / or a Perseuering in the Hope: and Hope suffereth vs not to be ashamed. but prepareth for vs the Peace with God in the Loue.

10. But though now-and-then it pinch somwhat hard, to shewe Patience / yet haue-confi-

d Apo. 2. 3. 2. dence: d and keepe still what ye haue. Turne not backe in any-case.

11. Though happely you thinke, that it falleth heauy: synde yourselues impotent or weake. and the Wayes, darke, desolate, vnpathed, very-long,

e 4. Esd. 7. 2. Mat 7. b. Lu. 13. c. e small, or narrowe: the Hilles seeme high, to get-ouer. and the Gates very-straite / to go-thorowe / Yet doubt not therfore, ye Beloued. Giue no regarde to the Unbeleefe / that sayth, It is vnpossible: but contrarywise, with Beleefe and Hope enter ye in. For the Beleefe is strong and mighty:

f Mat. 17. c. 21. c. Luk. 17. 6. f shee remoueth Mountaines out of their places: vanquisheth the Enemies:

g Heb. 11. 2. g and is a certaine Assurance of That which is hoped-for.

Looke

12. ¶ Looke then what ye out of Beleefe / and according to the Trueth / do deſire in God to obteyne / thatt loue ye with whole Heart. For the Loue / which in her Seruice / holdeth the Heart faſt with earneſt Loue / is yet ſtronger then the Beleefe: [h] and goeth farre beyond it all: and not regarding any Difficultie / ſhee ouercometh it all, for the Things ſake which ſhee loueth. For the Loue maketh thatt light / which appeereth heauy: and bringeth Life out of thatt / which ſeemeth to be death. C

[h] 1. Cor. 13. b.

13. Therfore the Loue is not wearied with Any-thing. For thatt which a man loueth / is precious in his ſight: and hee eſteemeth it of great-value: [i] moreouer / he regardeth neither Loſſe nor Trouble / to gett or to com-by That which hee loueth beſt.

[i] Rom 8. d.

14. And therfore men are to [k] ſeeke for the Moſt-beſt / that they may obteyne the ſame. and not to reſpecte any of thoſe Things / that would oppoſe themſelues or bee hinderſom theragainſt. For whoſo ſeeketh not / obteyneth not. Whoſo taſteth not of the Sowre / ſhall not partake of the Sweet.

[k] 1. Cor 14. a. Col. 3. b.

15. If any-man fall / let him riſe againe. If ye be hurt or wounded / Beleeue: ſo ſhal ye be made-whole. Yea / though yee were already dead / or were as dead, in your Myndes / yet if ye beleeue the gratious Worde and Saluation in the Obedience of his Seruice of Loue / and put-your-truſt in the Power of God: [l] ye ſhall ſurely liue / and not abyde dead. For the Sauing from Death [m] is the Reſurrection / and eternall Life.

[l] Ioh. 5. e.

[m] Ioh. 11. e.

16. Though ye ſynde your ſelues euen damned in the Hell, and taken-captiue of Sinne and Deuill /

n Psal. 18. 2. 23. 33. 116. 4. uill/yet feare not: but beleeue: [n] Ye shall be deliuered and saued from thence.

17. For the Beleefe and Hope, towards the Saluation/ and the Loue to Righteousnes, in the Grace of God/ neither can nor may abyde in the Sinne, Death, Deuill, or Hell: but they must preuayle, vanquish, and bring to nought or destroy, all that is not of God.

D 18. Therfore haue neither the [o] Gates of Hell/ nor the Bands of the Deuill/ nor the [p] Pangs of Death/ nor the Strength of Sinne/ nor the Lusts of the World/ nor the Mynde of the Flesh, any Power ouer such Beleeuers/ either to hold or to reigne ouer them. [q] but they bring them all vnder them, to a Victorie.

o Mat. 16 b.
p Rom. 8.
q 1. Cor 15. f.

19. BVt/ if at any tyme; through the Slendernes of our Vnderstanding; wee be plucked-away from our good Minde. or be; after the Nature of the Serpent; [r] beguiled by the Wisdome of the Flesh: and therby; through Weaknes; fall: and be made so senselesse/ that we cannot discerne the Life, from the Death: (Yea/ become so feeble and faint-hearted/ that we haue scarcely any Desire at all to the Good) but doe daily [s] suffer and feele the Sting of Death/ Yet let vs not therfore bee dismayed/ nor despaire in Mynde. but rather so much-the-more cheere-vp ourselues in the Beleefe: and; through the Seruiceable Worde of Trueth; take vnto vs a newe Stomake and fresh Courage againe, to a stouter Going-forwards: keepe so much the sharper watch/ and still haue diligent regarde on the thing that may annoie vs to the Entrance of the Life/ wherby we may; through the Beleefe and Obedience of the Word; [t] keep-of and vanquish it eue-

r Gen 3. a. Sap 2. c. 2. Cor. 11. a.
s Rom. 7. c.
t Eph. 6. b. 1. Pet. 5. b.

ie euery-whitt: and ſo with a good Will haue our Paſſage towards God, in the Spirit/ vntill the Loue abyde-firme in vs/ and that wee haue ſuch a free Heart and Mynde/ as may bee ſubiect to nothing, but to the high Maieſtie of the liuing Godhead, onely.

20. NOw to come heerunto/ wee muſt renounce ourſelues/ and all created viſible things (not onely outwardly, after the Fleſh, but quite and cleane inwardly with the Heart, according to the Spirit) and ſo giue-ouer ourſelues obediently; vnder the Seruice of Loue; vnto the God of Life and his gratious Worde/ [v] to a Dying in the Spirit, from euery thing wherunto our Will and Mynde (according to the Fleſh or outward Faſhon) is tyed, and keep ourſelues diligently from all holy Appearances/ and worldly Faſhons/ That ſo then; [x] in the Obeying of the gratious Word and his Seruice of Loue; our inward Mynde (for to come to a ſubmitted Beeing) may bee made tender, ſoft, and lowly/ and wee in like-maner; with humble Hearts; ſynde ourſelues [y] ready to do the Lords Will. [z] The End wherof, is eternall Life. It is true. E

[v] Rom. 6.2 b. 8.b.

[x] 1. Pet. 1. b. c.

[y] Pſal. 57. 2.

[z] Rom. 6. 2.

21. Which Way to the Life, Fewe do [b] ſynde/ becauſe it is vnknowne [c] and hidden, vnto all Vnderſtandings of the Fleſh, and vnto al Wiſeones of the World and her Scripture learned.

[b] Mat. 7. [c] Mat. 11. c. 1. Cor. 1. 2. a.

22. WHo is there nowe rightly inclined to the Life and Peace/ but Thoſe that endure all deadly Things, Diſſention, and whatſoeuer cometh vpon them therby/ vntil it [d] wholly vaniſh/ and come-to-nought, in them? And which haue the Life and Peace, alwaies before

[d] Rom. 6 a b. 8. b. 2. Cor. 4. a.

their eyes: and do pray; with great Feruencie; vnto God, in the Spirit / that Hee will be their Power and Strength?

23. After this maner, ought we; with humble Hearts; to bee mynded, in euery thing that cometh vpon vs against the good. For the Euill, must; by the Good; bee [c] ouercommed in Patience.

[b] Rom. 12. c.

24. Yet not out of our Workes or owne Power. [f] O No. but through the Beleefe, in Affiance towards God. And so; abyding Gods-leisure, in his worke; we are daily to pray vnto God, in the Spirit / that Hee will destroy / and take-away or roote-out the Euill, out of our Hearts, and choose and set-vp the Good againe therin.

[f] Rom. 3. c. 4. a. b. c. Eph. 2. a.

25. Heerunto are wee to [g] humble our Hearts, before God, in his Seruice of Loue / that we may fynde such healthfull Grace before his Eyes, in the Comming of Iesu Christ, who nowe; to the Saluation of all those that hope in Christ, [h] and long for his Comming; cometh to a righteous Judgement ouer the World, with Equitie.

[g] 1. Pet. 5. a.

[h] 2. Pet. 3. b.

F 26. O H! Heerof there is surely much written, shewed, and testified / were it but obserued and vnderstood aright. But there is great Negligence and much Misvnderstanding among the Children of Men. For we fynde many lamentable Errours: Not onely in the erring Worlde, but also in those that perswade themselues to be wise / and to loue the Good.

27. Awake once, O thou precious Man / and consider / that the eternall God [i] hath no Pleasure in such vnprofitable Lyuing / as is mixed with Contrarietie vnto God.

[i] Prou. 18. d. 1. Tim. 2. a. 2. Pet. 3. a.

But

28. BVt if ſo bee, O yee Children of Men, ye haue Pleaſure in the Deſtruction, according to the Courſe of the blinde World: and do [k] delight in the ſtrainge Life of the vngodly Seeing: go-on thus boldly in the ſame: and do ſhewe no [l] vpright Obedience to the Word, [m] nor Amendement from Sinne/ Then hardly thinke alſo, that ye are certainly minded [n] againſt God, euen like the Deuill himſelfe. and incorporated with the Childe of Perdition or of the Deuill, that extolleth himſelfe in the Deſire of his Errours (by-meanes of the Pleaſure or Rewarde of Vnrighteouſnes) againſt God, and againſt all, that men worſhip God, in: ſaying in his Heart or eſſentiall Mynde, that he himſelfe is the Lorde: [o] and exalteth himſelfe in like-maner, in the Hearts of the vnbeleeuing and diſobedient Men, to a Ruling, aboue God / and aboue the godly Nature: and ſo ſetting himſelfe in the Temple of God [that is/ in Mans Heart] [p] hee vtterly lapeth-waſte the Houſe of the Lorde: and in like-maner worketh in the Man a ſecret Wickednes, which is not ſoone to be perceiued.

k Sap. 2. b. Rom. 1. c. Eph. 4. b. 2. Pet. 3. a. Iude. 1. b.
l Rom. 2. a.
m Mat. 3. b. Lu. 3. 13. a.
n Ioh. 8 c.
o 2. Theſſ. 2. a
p Dan. 8. b. 9. c. 11. c. Mat. 24. b.

29. TRuly/ whoſo with the Deſires of their Soules, do cleaue vnto this pernicious Nature / They are very abhominable in their Doings. For there is none of them / that doth good: No not One. G

30. Their beſt Vertue, is a couered Sinne, and an Abhominable Hypocriſy before God and his Saynctes.

31. Their Throat is an [q] open Sepulchre: their Tongue flattereth: their Mouth ſpeaketh Arrogancie: and they deale with vnprofitable and falſe Things.

q Pſal. 5. b. Rom. 3. b.

32. Their Lurking is [r] howe to beguile the Simple and to oppresse the Poore and Innocent, with Tyrannie: Not once thinking that there is a God / which will reuenge such things / and recompense it all vnto them. O Yes: He will surely synde them out / and render them their iust Rewarde.

[r] Psal. 10. a. Pro. 1. b.

33. For if God spared not the olde World: but [s] condemned the same through the Flood, because of Sinne, nor Sodoma and Gomorra: [t] but, for their Vngodlynes sake, caused Fyer and Brimstone to fall from Heauen vpon them, to their Destruction / Then will Hee not also assuredly spare this wicked Nature. but recompense his Wickednes, vpon his owne Pate.

[s] Gen. 7. c. 2. Pet. 2. 2. [t] Gen. 19. b. 2. Pet. 2. a.

34. Seeing then the Almightie God did in tymes past, cause so great Punishment to come vpon the Vngodly, for their Vnrighteousnes sake / [v] How much horribler Punishment are they worthie of / [x] that do now in this euil World, committ Vngodlynes? Because all those former Punishments, vpon them / who in tymes-past, committed Vngodlynes, are set-forth before these for Ensample / that they should feare these last Plagues of the wicked World.

[v] Mat. 11. c. Lu. 10. b. [x] 2. Pet. 2. b. Iude. 1. b.

[y] Which wicked World, is reserued for the Fyer / that it may perish therby / according to the Promises.

[y] Mat. 25. d. 2. Pet. 3. a.

The XV. Chap.

1. An Expostulating with the Man, for his bolde and wilfull Cleauing to the Abhominations of the wicked World. 5. The Curse of such Boldnes. 7. The Fulfilling of the Lawe, is the Way to *Christ*: but

but the Man by his Wiſdome will haue other Wayes: by cleauing whereunto the *Antichriſt* is brought-forth, in the Hearts of the Vnbeleeuers. 11. This Embracing of *Antichriſt* the Man will deny with the Mouth. and contrarywiſe will confeſſe the Lawe of the Lorde: but in the deede, hee doth the contrary. 14. An Admonition againſt Miſvnderſtanding of certayn Scriptures and Sentences. 24. Which Sentences he explaneth. And firſt, how the righteous Spirit is procreated. 34. How thoſe that are taught by the righteous Spirit, are no longer the Seruants of the Prophets.

A

THou Man / that doeſt yet with thy Will, cleaue vnto the Abhominations / and vayne Things of the euill World! Wilt thou not once feare before the God, of all Gods / before the King of all Kings / before the Wiſdome of all Wiſe-ones / before the Righteouſnes / of all Righteous-ones / and before the higheſt Iudgement of all Iudges?

2. Wilt thou not indeed once remember / that there is ſuch a God / [a] as requireth Righteouſnes? Yes aſſuredly. He [b] will make-vp himſelfe with the ſame: terrifie the Earth: and fall vpon his Enemies. For they ſhal not be able to [c] eſcape the Hand of his Vengeance. For He wil [d] cleanſe the Earth of the Vncleanneſſe of the vngodlie Beeing.

a Eſa. 45. b.
b Eſa. 28. c.
c Lamen. 2. e.
d Eſa. 4. a. Ezek. 37. c. Eph. 5. c.

3. Or thinkeſt thou, O Man, that God is dead / and thou ſhalt liue? Or that God is blynd / and thou ſeeſt? Thinkeſt thou ſtill to reigne, and that God ſhall ly-downe vnder thee / and bee acording to thy Mynde / as though that thou wert the Head / and God, the Feet. and that He ſhould

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a Eſa. 45. b.
b Eſa. 28. c.
c Lamen. 2. e.
d Eſa. 4. a. Ezek. 37. e. Eph. 5. c.

3. Or thinkeſt thou, O Man, that God is dead / and thou ſhalt liue? Or that God is blynd / and thou ſeeſt? Thinkeſt thou ſtill to reigne. and that God ſhall lye downe vnder thee / and bee according to thy Mynde / as though that thou wert the Head / and God / the Feet. and that He ſhould

should be driuen: as a Footstoole, to bee put vnder thee: and that his Lawe, Statutes, and Ordinances, shall still bee troden-downe, and forgotten?

[d] Isa. 28. b. 45. b. Rom. 9. c.

4. Make not, too much-adoe: thou [c] earthen Vessell, against thy Creator. For truely, thy Stoutnes is too presumptuous and arrogant, against One, that is much stronger then thou art.

5. Therfore looke into it: all that haue Eies to see, whether that all Haughtynes of the Flesh, doth not exalt it selfe aboue God: and howe gladly euery-one, beareth-dominion against Gods Trueth: and howe that there doe Many couer themselues, with the Appearance of Holynes, wherwith the Eyes of many Men are bewitched: supposing, that such Haughtynes and Appearance of holynes, is of God.

6. Vnder which Couering of the Shewe of [f] Mat. 24. 2. Holynes, and vnder the Glorying [f] of the Lordes Name, the Man boldly forceth-on his arrogant Conceiuing: and aduaunceth his owne Will: and forsaketh or reiecteth vtterly the Lawe of the Most-highest, and the Statutes and Ordinances of his People Israel, which God in times past, gaue them by Moses his Seruant, and ratified by the Mouth of his holy Prophets.

[g] Gal. 4. a. [h] Sap. 7. c. Heb. 1. a. [i] Mat. 5. b.

7. For at the End or [g] in the Fulfilling of all the same, hath God brought-forth his Sonne [i] the [h] like Image of his Godhead [i] to the Saluation of his People. Which Sonne of God, [i] is not come, to breake the Lawe, but to accomplish the same, to thintent that the Lawe, and the Prophets may still remayne in their State and Office, vntill Christ, whereby [i] through the same Christ;

Chriſt; men may bee ſaued or iuſtified [k] from the Sinne, by Faith: and not by the Workes of the Lawe. Lo, thus cometh the Kingdome of God, and the euerlaſting Life. k Act.15.8. Rom.3.c.4.a.b. Gal.2.b.3.c. Eph.2.a.

8. BVt whileſt the Man hath, by his Wiſdome, ſet himſelfe aboue the Wiſdome of God, he hath brought-in other Lawes beſides theſe, which are none of Gods, but are falſe, and Lies: and hath made none account of the Lawe of the Lorde. B

9. Therfore are alſo the Prophets which are therout riſen-vp, [l] ſound falſe, and lying. And therout likewiſe doth the Deuill, at the End of theſe-ſame, bring-forth the Image of his Likeneſſe [namely, the Sonne or [m] Childe of the Deuill, full of Deceit and Lyes] in the Hearts of lying and vnbeleeuing Men, to a Deſtroying and Deſolation of the People, and to an abhominable euill World, ſuch as is full of Wickednes and Falſhood, euen like the Deuill himſelfe. [l] Mat.24.a. 2.Tim.3.4.d. 2.Pet.2.a. m 2.Theſſ.2.a.

10. Thatſame is the Aduerſarie of God and Chriſt, which is now reuealed vnto Vs, as a Childe of Damnation: who (for aſ-much as the Fall from Chriſt, is come) hath ſet himſelfe [n] as a God, in Gods Temple [that is, in Mens Hearts:] and boaſteth himſelfe as a God: and ſo, with his owne Holynes and Wiſdome, polluteth it all: preſumptuouſly and proudly, with great boldnes, [o] blaſpheming Gods holy Name. Which wicked Nature and Aduerſarie or Enemie of God and Chriſt, the Man doth in all reſpects cleaue vnto, and becommeth of one Nature or Coeſſence therwith. n The.2.a. o Apoc.13.d.

11. Howbeit, that the Man is ioyned to the Aduerſarie of God and Chriſt, and dealeth ſo ill

and

and vnkyndly with God and his Christ, that will he not willingly confesse with the Mouth: But hee is not ashamed to shewe it / by his Workes and Deeds.

12. ¶ Et euery-one glasse himselfe once aright / and then acknowledge according to the Trueth, Whom hee loueth, serueth, or cleaueth vnto: whether to the World, or to God, to Belial, or to Christ, to his owne Mynde, or to the Mynde of God or Christ. With the Mouth no doubt hee will say, to God / and to the Mynde or Will of Christ: [p] but with the Deed, it will be found quite otherwise.

p Tit. 1. b.

13. In-like-sorte fareth it also, with the Vnderstanding of the Testimonies or Sentences of Scripture: With the Mouth, Many happely will confesse, that they haue well conceiued all the Sense and Vnderstanding of the holy Scripture: but to followe thatt which the Sense of the holy Testimonies do betoken, point-to, and require, they cleane omitt. Wherby it doth sufficiently appeere / that: with the Life and Heart: they are mynded against the same / and haue not vnderstood the holy Scripture.

¶ 14. Be Deerly-beloued / Erre not so wholly with the erring blynde World / nor with the Conceitednes of the Letter-learned / that ye should forsake the Lawe of the Lorde. Be not also [q] too wise in your owne sight. And iudge not of all Sentences according to your Imagination. For much Ignorance hath taken the Hearts of Men captiue. Wherby ost-tymes they iudge ignorantly / because by their Wisdome, [r] they vnderstand not the Wisdome of God.

q Pro. 3. a. Rom. 12. b.

r Mat. 11. c. 1. Cor. 1. b.

15. It is also reasonably well knowne vnto mee /

mee / with what a peruerſe Eye, the Man doth oft-tymes, out of the Teſtimonie of the Wꝛitings oꝛ Sentences which hee heareth, dꝛawe a peruerſe Senſe: as it goeth now euerꝑ-where veꝛy reefe amongſt Men. Of which Sentences, wherin there do Many erre; ther is both parte-ly in theſe Wꝛitings, and likewiſe in the Glaſſe of Righteouſnes playne-declaration-made / and how that many Men do erre therin / becauſe theꝑ vnderſtand not the Scripture.

16. BVt / to thintent that noman, through any wꝛong Conceiuing of the Sentences, which are now much treated-of bꝑ the Man, might receiue any Hinderance to Salua-tion: and that likewiſe euerꝑ-one may be guyded into the holy Vnderſtanding of the Glaſſe of Righteouſnes, and to an vꝑright Conceiuing of the ſame / We will recite certaine Sentences heer following: and vncouer and cleere the right Vn-derſtanding of the ſame (not onelꝑ in this In-troduction, but alſo in many Places beſides of the Glaſſe of Righteouſnes:) and ſhewe the wꝛong Conceiuing oꝛ Sight of them: and warne euerꝑ-one, to beware of the Judgement of his Sight, which he giueth bꝑ the Ignoꝛance of his Imagination.

17. TRue it is / I haue heertofoꝛe (in the Be-ginning of my Calling bꝑ God, to the Miniſtration of his holy and gratious Woꝛd, vnder the Obedience of the Loue) ſet-foꝛth cer-tain Wꝛytings. But inaſmuch as ſome Senten-ces happely in them, were not vttered in the plai-neſt-manner / therfoꝛe haue I with the * foꝛeſaide principall Elders of the Familie of Loue, moꝛe amply and plainly expꝛeſſed them. * 1 Pet. 5.

Alſo

18. Also in the Beginning of my Wryting, I could not fynde/that among any of the Children of Men, there was any such Communialtie of God or Christ, as was comprehended in the vpright Life of Christ (as is also before mentioned:) But the euerlasting God, who is [r] Spirit and Life, [s] and the essentiall Loue itselfe; hath, in my Office or Seruice vnder the Obedience of the Loue, manifested the same vnto Mee, and so the true Communialtie of God or Christ; which also is spirituall, louely, and vpright of Life; hath He made-knowne vnto me in the Spirit. I haue also seene, heard, and touched or felt it: and being of one-substance therwith, haue my fellowship [t] as one Body [v] in Christ; with the same.

[r] Ioh. 4. e. [s] 1. Ioh. 4. b. [t] Rom. 12. e. [v] 1. Cor. 12. c.

19. O Ye! Would to God/ that all Men had the Grace, to humble them vnder the Loue and her Seruice: That so then in the Obeying of the Seruice of Loue, the same true Communialtie of God or Christ, might also euery-where appeere and come vnto the Children of Men, and thatt, in the Spirit of Iesu Christ or of the Loue/ To thintent that all Errour, Contention, and Wrangling among them all, might once haue an End, and so wee all one with an other, might be of [u] one-mynde in Iesus Christ.

[u] Rom 12. b. 15. 2. 1. Cor. 1. a.

20. But/ inasmuch as I could not heertofore [x] in the Beginning of my Wryting, perceiue or fynde among the Children of Men, thatt true and louely Communialtie which is comprehended in the vpright Life of Christ: and that all my Desire and Loue was bent to the vpright Life of the same Communialtie/ Therfore haue I also, from the Beginning of my Wryting, out of the Seruice of Loue, witnessed of such a Life of vp-

[x] 2. Cor. 13. b Phil. 2. a.

right

right Righteouſnes, and of ſuch vpright Hearts, as the Communialtie of God or Chriſt, hath her Life in: according as the Glaſſe of Righteouſnes doth alſo mention and make-relation of the ſame vpright Life of the true Communialtie of God or Chriſt. Neither can I yet perceiue nor knowe any other thing, then that the vpright Communialtie of God or Chriſt (where ſhee, in Chriſt, appeereth or is reuealed) liueth therin, and ſhall ſtill bee mynded ſo to doe.

21. AND whoſoeuer alſo loueth the Righteouſnes, with whole Heart, and hath a Deſire, to bee ioyned and incorporated to the onely God and his true Chriſt, or to haue his fellowſhip with them, Such a one will likewiſe (according to the Sight of the true Life, which is appeered vnto mee out of the liuing God) bee inclined or bent vnto ſuch an vpright Beeing of the vpright Communialtie of Chriſt (wherof we beare-witnes) for to liue or to bee comprehended therin, vnder the Obedience of the Loue, through the Beleefe. x Sap. 8. a.

22. WHerfore let euery-one note and marke our Teſtimonies of Trueth, according to Loue, and not with Peruerſnes of Heart, nor in Reproach or Partialitie, that they appeere not vnto him in acroſſe or a contrary Senſe.

23. For ſure, it is very lamentable, that the Teſtimonies of Trueth, which are brought forth to the Beſt, ſhould be taken outerthwartly, and not aright. Becauſe the peruerſe Sight maketh Many to iudge peruerſly and falſely: And vnrightly to vnderſtand the Directour, cauſeth Many greatly to ſtray. It is true.

E 24. IT is recorded in the first Booke of the
y 1. Glas. 2. Glasse of Righteousnes / y that the vp-
right Procreation of the righteous Spirit, com-
2 Lu. 1. d. meth not of Men, but z out of God onely. This
same Worde or Sentence is very right: Yea vn-
chaungeable for euer. For otherwise God hath
neuer wrought among his Holy-ones: And yet
hath testified of such things, afterward to come,
a Eze. 36. c. Ier. 31. c. Act. 2. b. by the Mouth of his holy a Prophets / to thintent
that men should thinke vpon his Wonders of-
old-tyme. and trust firmly vpon those of the
time-to-come / according to the Promises: Name-
ly / how that God is the Saluation / and will
b Lu. 1. e. establish his holy Couenaunt / b according-as
Hee hath made the same with Abraham and his
Seede.

25. Now / when men haue readd this Saying,
and heard such a Sentence / To weet / that God
will worke things by his righteous Spirit / they
must then haue regarde, to the Counsell that di-
receth the Way to God / and from the Heart fol-
c Rom. 12. b. lowe the same: with humble Soules, c still per-
seuere in Prayer vntill the Comming of the Pro-
d Tob. 4. a. Rom. 13. b. mises. d and not consent to the Sinne: but so
take-heede to such a healthfull Grace / as being
out of Gods Mercie, called to the very same /
according to the Promises.

26. For aforetymes the Heathen were no Peo-
e Eph 2. b. ple of the God of Israel. but were e Straingers in
the Testaments of the holy Fathers / and in the
f Eph. 4. b. 1. Pet. 4. a. Inheritance of the godly Promises. And f euery-
one walked his Way in Vngodlynesse / and in
sundry Idolatries: and were ignorant of the
Lorde.

27. But the euerlasting God of Israel, forgat
not his

not his Couenaunte. [g] but was mindfull of the Oath which He had sworne to Abraham [f] his Beloued [?] to a Blessing of the Gentiles. and looked-on [h] the Tyme of their Ignorance: and did in like maner; for a season; cast-of his People. and shewe his heartie Loue, on all the Generations of the Earth / or Heathen. and caused a ioyfull Message; through his Christ; to bee published vnto them / [i] to Repentance and Amendement from their Offenses: calling and bidding them [k] to Co-heires with the Cittizenship of his People Israel, [l] that; vnto his People Israel; He might prepare him an vpripht People also / out of the Heathen / according to the Promises and Foreshewing of his holy Prophets.

g Lu.1.f.
h Act.17.d.
i Mat.3.a. Lu.3.2.13.a. Act.2.d.3.b.
k Eph.2.3.a.
l Esa.2.a. Amos 9.b. Zach.8.c. Act.15.b.

28. HEeron ought all Generations of the Earth, to haue-regarde. and duely to consider, whether they do accordingly take-heed aright to their Calling / which is; out of Grace; come vnto them from the bountiful God of Israel: and whether they do also with lowly Hearts (as Those that are vnworthy the same) humble themselues / for to obteyne the right [m] Birth of the righteous Spirit, out of God, to be Fellow-brethren with the Children of the House of Iacob, for to serue the liuing God / and in those Dayes (when [n] the Refreshing shall appeere from the Presence of God) to celebrate and glorifie the same God of Israel with them / what-tyme-as He ingrafteth his Branches into their right Stocke againe: who; for the Gentiles sakes; haue ben broken-of and scattered / [p] vntill the Fulnes of the Gentiles should bee com-in. the Treading-downe of Ierusalem haue her End. and so all Israel be saued / according to the Promises.

m Ioh.1.3.a. 2.Pet.1.a.
n Act.3.a.
p Lu.21.a. Rom.11.a.

F 29. Therfore let vs haue a right regarde to our Calling/ and separate ourselues according to the Spirite, from the foolish Course, q vayne Walking, and ignorant Boasting, of People/ and humble our Soules to the Grace of our Calling.

q Rom. 1. e. Eph. 4. 5. a. 1. Pet. 4. a.

30. For if God in tymes past spared not his owne People/ but did cast-out, breake-of, and scatter them abroad, for their Stifneckednes and Prides sake. and r reiected the Heathen in their Rowme/ How much lesse will He then spare the proude Heathen? but cast-out, breake-of, lay-waste, and scatter them: and in their Steede, receiue his owne People Israel againe/ that they may serue Him all the Dayes of their Lyues, s in such Righteousnes and Holynes as is pleasing vnto Him. They shall be his People/ and He; God with them; shall be their God/ from Generation to Generation, euerlastingly.

r Act. 13. e. Rom. 11. b.

s Lu. 1. g. Eph. 4. c.

31. For thus sayth the Lorde concerning Israel: t Ther shal come a Redeemer vnto them in Sion, and to them that turne them from Sinne, in Iacob, saith the Lorde: And I make this Couenant with them/ saith the Lorde: v My Spirit which is in thee/ and my Wordes which I haue put in thy Mouth, shall not departe from thy Mouth/ nor from the Mouth of thy Seede/ and Childrens-children (saith the Lorde) from hence-forth for euermore.

t Esa. 59. c. Rom. 11. c.

v Esa. 59. c.

32. In those Daies shall the Treading-downe of Ierusalem haue an End/ and the Worde of the Lorde, shall be fulfilled concerning her. and vnto her be said: x Arise Ierusalem, be bright: For thy Light commeth: and the Glory of the Lorde ariseth vpon thee. (Then also will the Lorde cause him-

x Esa. 60. a.

himſelfe to be heard, euen to the Worlds End.)
y And they ſhall ſay to the Daughter Sion: Lo/ thy Saluation commeth: behold/ He bringeth his Treaſure with himſelfe: and his Rewarde is nowe prepared before Him. They ſhall name them, The holy People/ the Redeemed of the Lorde. And thee [O Ieruſalem] they ſhall call: The viſited, and not the forſaken Cittie. y Eſa. 62. b.

33. ¶ O/ Theſe are the Promiſes concerning Ieruſalem, and concerning Iſrael, in the laſt Tyme: (Let euery-one take-heed to his tyme/ according to his Calling, through Ieſus Chriſt.) And the End or Principall-ſcope of all Righteouſnes, z is the Loue/ wherin the Promiſes of God are eſtabliſhed. And that ſame is the true a Token of the Birth out of God, through the righteous Spirit. It is true. z 1. Tim. 1. a. a 1. Ioh. 3. b. 4. b.

34. ¶ Tis alſo there [in the ſame Booke] recorded/ b that Thoſe which are taught by the righteous Spirit, are no longer Seruants of the Prophets. Which (forſooth) Some haue readd or heard therof: and haue by that meanes forſaken the Requiring of the prophetical Word of the Apoſtles of Chriſt, before they were, according to the Mention of the Worde, confirmed in their Calling: and through the Perſwaſion, that they had the Trueth or Spirit of God/ they are ſtepped-out of their Calling, turned to the Lyking of their owne Opinion, c & ſo becom vaine in their Vnderſtanding. b 1. Glas. 2. b. c Rom. 1. e. Eph. 4. b.

35. Some would needes account themſelues free, through the Spirit/ d before they haue taſted or knowne the Spirit of Promiſe: and ſo haue run-forth, before the Tyme: and haue not by their Wiſdom, vnderſtood the Promiſes of God/ d 1. Glas. 3. 4.

nor the Calling of the Gentiles.

G 36. When the Man now regardeth not his Calling; according to the Requiring therof; rightly, but looketh about to some other Vnderstanding / and will count himselfe free, through the Spirit, before the first or foregoing
c Col. 3. c. Heb. 7. c. Seruice; which c directeth or leadeth thereunto; be accomplished or fulfilled by him / Then forsaketh hee, the Seruice of the fore-witnessed or foregoing Word/and goeth forth in a Liberty (which yet is false) according to his owne Spirit, before he hath fulfilled his Seruantship, in the Seruice
Nu. 21 b. of the foregoing holy Worde: f wherein he should
f 1. Cor. 11. b. possesse his Soule with Patience, g and so shewe forth the Death of Christ, vpon Hope and Confidence of his Comming/for an holy Anoynting/ and for an vpright Freedome in Iesu Christ, vnto him.

37. Whoso therfore readeth these Sentences in the first Booke / let him obserue therby/what they require/ and how they sounde: Namely/ that Those which desire to come to the
a Rom. 6. b. Gal. 3. b. 4. a. Blessednes and Freedome of Christ, must h bee at the first / Seruants or Disciples of the Righteousnes: deny and forsake themselues, for Christ his sake: and alwaies long to com to the true O-
i 1. Cla. 7. bedience of the Righteousnes, in all Loue: i Not according to Mens Imagination, but according
k Iob. 3. d. l Rom. 6. c. to Gods Calling/ that so they might liue k free in the Righteousnes of God, and not, in the Sinne/ nor as Seruants of Men. This same is there distinctly set-forth / were it but rightly vnderstood.
l Rom. 6. a. b. 13. b. Eph. 4. c. Col. 2. b. 3. a. 2. Pet. 2. a. 38. But whoso hath regarde to his owne Libertie, and not to the Calling of his Saluation: nor in the Obeying of the foregoing Seruice, l to

the Mor-

the Mortifying and laying-away of the Sinne in the Fleſh; doth not take heed to the ſame/that ſo hee may be incorporated to the good Spirit of Chriſt, The ſame-man erreth: Not onely, from the Doctrine of the Word/ after the maner of Men. but alſo from the wiſdome of the Trueth of God: and ſo getteth a Delight in his owne Vnderſtanding/ In-ſuch-ſorte, that he neither harkneth, longeth, nor careth for the Good any more: but hath a Deſire to Errour and Peruerſitie.

39. O! It is ſurely very lamentable/ that the Man; out of ſuch a Mynde; cleaueth to the Vnrighteouſnes: or els chooſeth an other Calling: and practizeth a ſelf-made Humilitie [m] or Spiritualneſſe: and careth not for Gods Promiſes, nor Eſtabliſhing of his Worde/ [n] in ſuch a ſorte as God hath heertofore ſpoken by the Mouth of his holy Prophets, from the Beginning of the World.

[m] Coloſſ. 2.23.

[n] Iu. 1.f. Act. 3.c.

The XVI. Chap.

1. Of the Saying, That Men ſhould be vnpartiall, howe it ought to be vnderſtood. 12. How the Common-loue is profitable to Vnpartialitie. 16. Of thoſe that are outwardly iuſt vnto Men. but vniuſt before God 22. Of ſuch as thinke themſelues to bee vnpartiall, becauſe they regarde no outwarde Religions: and in the meane ſpace, withhold from God thatt which is His. 28. Diuers rayle at all that obſerue any Religion. 35. How wee are to iudge of all outward Godſeruices and Ceremonies.

A THere goeth also a Sentence abroad among Many (whereof likewise much mention is made in our Writings) that according to the Requiring of Christian Doctrine, men should stand [a] vnpartiall.

a 1. Cor. 3. a.

2. O Yee Deerly-beloued / Erre not, through any Conceit of the Imagination: but haue regarde to the Word concerning the vpright Vnpartialnes. And if ye marke the same well / you shall vnderstand, that men are to be vnpartiall in the Truth, and with Those, that witnes the Trueth vnder the Obedience of the Loue / to thintent that noman take-parte with Flesh and Bloud, but with the Trueth: and be in the Vnitie of the Loue, [b] well-mynded to a like Life of Righteousnes, namely / with all them that do vnder the Obedience of the Loue, witnes and minister the gratious Word of Trueth / and be comprehended in the vpright brotherly Loue.

b Ro. 12. b. 15. a. 1. Cor. 1. a. 2. Cor. 13. b. Phil. 2. a.

3. But men may not thus be vnpartiall with the World / or with those, that with Heart and Will, do cleane vnto the World: that ly-still in the Vanitie and Sinne: and that are not beleeuing / nor desirous, to obteyne any better-thing. No nor with the conceited Wise / nor with the Maintenours of factious Ceremonies / [c] who are Empers, Blasphemours, and Euill-speakers, against the holy Worde of Trueth and of the Seruice of his Loue.

c 2. Cor. 11. c. Gal. 5. c. 1. Tim. 6. a. 2. Pet. 2. b.

4. Truely / with such men are not to stand vnpartiall, but with Spirit and Life, to be against them vtterly: and-yet to shewe-forth the vpright Nature of the Loue vnto them / If-happely by some meanes they might bee drawne: to their Preser-

Preseruation in the Godlynes; vnto the Communion of the Loue.

5. But with the [d] Louers of Righteousnes (as is aforesaid) & likewise with the Sinners (such as cleaue not by their Will, to the Vnrighteousnes. but do daily departe therfrom/ and haue a feruent Desire to the Righteousnes, vnder the Obedience of the Loue) men are to stand vnpartiall, and to sticke-fast vnto that, which is Godly/ and that tendeth to the Concorde and Peace. [d] Infra. 2.

6. THerfore iudge of the Vnpartialnes, with Vnderstanding/ and put a Difference, betweene the godly Life, and the Life of the World: and try your selues/ if so be you knowe your selues.

7. Looke into your Hearts (obseruing whom ye cleaue-vnto, desire, and loue) how/ or with what-maner Disposition, ye stand vnpartiall: Whether ye would rather suffer [e] or indure Disgrace, Reproach, and Contempt, with the Louers of the Righteousnes/ then cleaue vnto the Honor, Voluptuousnes, and Riches or Ease of this World. Oh! I feare, that Many of them boast themselues to stand vnpartiall with the Trueth/ who notwithstanding are altogither partially mynded against the Trueth. [e] Heb. 11.

8. NEuertheles/ let noman take any thing vnto him, out of any Chooſing/whether it be out of Loathing, or of Lyking: but let euery one search his owne Heart, how he syndeth the same disposed: and examine once himselfe/ whether he stand vnpartiall, rightly/ or not. B

9. And when the man hath seriously tried and prooued himselfe heerin: in such sort/ that he knoweth assuredly/ how his Heart standeth (in-case

he wholly loue God / and his Righteousnes. intend the Trueth in the Loue / with his whole Soule. and desire to deny / and to forsake himselfe / [f] with all that is in the World / for the Godlynes sake) Then shall he very well knowe and vnderstand a Difference / betweene the Cleauers to the World / and Those / that / from the bottom of their Soules / loue the Righteousnes.

[f] Mat. 16. c. Lu. 9. 14. c.

10. WHeresoeuer then any vpright vnpartiall Hearts are founde: and that they do shew-forth vnder the Obedience of the Loue, the Praise of God / the Saluation of Men / and the Trueth / out of the Loue of Righteousnes: and do point none vnto Flesh and Blond / nor to any visible Elements. but onely to the good Life of the true essentiall Godhead / and are therunto seruiceable to all Men / to all Concorde in the Loue of Iesu Christ, With those, are the Louers of Righteousnes and Trueth / to stand vnpartiall / to the Vnitie of Heart in the Loue: and so to haue regarde to the Ministration of the godly Testimonies of the holy Spirit of the Loue / vnto Obedience / for to walke in such a Life of Godlynes / as is pointed out and witnessed therby. and in that maner to growe-vp in the Good / [g] to an House or Tabernacle of the liuing God or Christ. and to giue no further respect to the Outward / then as it is seruiceable therunto: To thintent that noman may be bewitched in his Spirit. but may cleaue to the Vertue & Nature of the Loue: and that the [h] Loue may obteyne a Dwelling-place or Forme in him.

[g] Eph. 2. c. Apo. 21. a.

[h] Col. 3. b.

11. So / after this maner ought men to liue vnpartially in the Good. [i] to turne from all vngodly Being, and not to maintayne the Euill.

[i] Esa. 1. b. Psal. 37. 2. 1. Pet. 3. b.

There

12. THere goeth also a Saying about, among Diuers: That to shewe the C
k Common-loue, is the Mostbest-meane/to keep ones selfe, thus vnpartiall. k 2. Pet. 1. d

13. It is true. Our Writings do also testifie such things. Howbeit, let euery one for all that looke to it/ and beware of his owne Judgement/ That by the l Subtiltie of the Serpent/ or of her Nature/ or els by the Mynde of the Flesh; hee bee not begupled. The Saying in itselfe, is very-right. But Many/ that marke not the Saying according to the Trueth/ do speake the same with a wrong Sight or Understanding. l Gen. 3. 2. Sap. 2. c. 2. Cor. 11. 6.

14. For Some vse such Sentences, for their Owne-seekings cause: and so in such a Showe of Vertue, their Heart (in regarde of being incorporated with God, in the Spirit) remayneth couered/ m and estrainged from God: and Many also giue great respect vnto such Sayings: insomuch that by occasion therof they doe oft-tymes, according to Mens priuate Conceit, cleaue to some outward Vertue (which surely is the very Smallest of all) and doe leaue the Principallest n or Greatest/which God requireth. The like did also Many heertofore/ that were learned in the Lawe: vpon whom the Lorde pronounced Woe/ because they obserued the Least-things of the Lawe (whiles they tythed Minte, Anise, and Cummin) and left the Greatest-matters of the Lawe. o to weet/ Judgement, Mercie, and Faithfulnes. m Esa. 29. b. Ier. 23. c. n Mat. 23. c. 1. Cor. 13. b. 1. Tim. 1. 6. o Mat. 23. c. Lu. 11. c.

15. For albeit they obserued all this, after an outward Showe/ so as they seemed therby to be righteous: yet was it all surely of no value/ seeing they were not ioyned, with whole Heart, vnto God.

p Ioh. 15. a. God. p not according to the Spirit; incorporated with Him.

16. FVrthermore/diuers Men ther are found/ which; after the outward Fashon; giue euery-one his Owne: and vnto Diuers; out of common Loue; shewe outward Mercie indifferently: who also carry themselues so iustly/ that

q Phil. 3. a. q outwardly; they are not to be reproued in any thing. Howbeit, they are inwardly; before God;

r Mat. 23. c. Ioh. 10. a. s Esa. 29. b. Exec. 33. d. Mat. 15. a. Theeues & r false Men/ because they with-hold from God/ thatt which is His. s that is to saie/ their Heart/ which is farre from Him. and standeth subiect or tyed vnto visible Things. Which Heart/ or inward Mynde/ belongeth wholly peaonely; vnto God.

D 17. Therfore God is not appeased or satisfied, with the Least/ when the Heart is not turned from all visible and mutable Things/ and doth not cleaue perfectly vnto Him. or at least/ endeuour towards it: To weet/ that the Man desire of God out of his Grace/ that God will strengt Eccli. 2. c. then him to the Obeying of his Will/ and t prepare his Heart to his Will and Pleasure.

18. Looke-whose Hearts-are not thus mynded/ v for to loue and cleaue vnto God with all v Deut. 6. a. Mat. 22. d. their Soules/ Their Common-loue/ is false/ and altogither vncleane. x Z Rom. 1. c. For they haue yet willingly, a Pleasure in their owne Concupiscence: and are yet farre distant from the vpright Loue of God. Neuertheles they do sometymes perswade themselues/ that they haue the very-best Conceiuing of the Righteousnes: and so proceede-on according to the common Course of worldly Hearts.

19. Therfore there is great Diuersitie, betweene

tweene the vnpartiall Men / who addict their Hearts vnto God / and to the Good. and Those men/whose Hearts haue mynded worldly Things / and yet do boast them of the Vnpartialnes. For looke-what vnto worldly Hearts [namely/ vnto such Hearts as are turned from God and his Seruice of Loue] is a Pleasure, Lust, and Life/ that-same is vnto all the Children of Righteousnes, y an Abhomination/ and a horrible Death. y Lu.16.b

20. WHerfore marke well the Meaning / in what State or Beeing the right Vnpartialitie consisteth. and out of what Heart it is / that men are to exercise the Common-loue, rightly: verily/ with such an Heart/ as out of all his Mynde, z feareth God/ and is inclined to the vpright Vertue in the Loue / or is comprehended therin. and not with an vnaduised Heart/ which is without-vnderstanding in his Common-loue/ and in his Vnpartialnes: that distinguisheth not the Godlynes/ or the worldly Righteousnes, one from the other: or that hath a Pleasure, to run-on crookedly and erringly / a to set his Rest or to fire his Heart, in the earthly Loue/ b according to the Course of the blynd World/ or Mynd of the Flesh. z Eccl.1.1.b a Lu.12.b b Rom.1.e Eph.4.b. 1.Pet.4.a

21. Be not vtterly I pray you, c without-vnderstanding / but learne well to discerne the Trueth: and let the Lord and his Righteousnes, be a Pleasure vnto you. And erre not by any wrong Sight/ that standeth in Opinion or Imagination: but obserue Judgement/ and regarde the Thing which is right and iust. c Eph.5.

22. THere is founde moreouer, a certaine Kynde of People / which perswade them-

themselues, that they are vnpartiall/ because they stand vntyed and vnbounde from all outward Religions or Godseruices. and from all such/ as are called Sects: Supposing that in such a sort, it is altogither well with them: and that so standing, they are in good-case/ because they are so free/ and haue such a Conscience, as passeth not for such things. They set-vp their rest also, that they wil not trouble themselues about any thing: nor respect or haue any regarde. eyther of Ierusalem, or of Sion. or els of Gods Communion of Saintes: but do earnestly care, how they may gett their Lyuing and Welfare: mainteyne their Familie: and-withall, do thatt which is equall and right to euery man: hauing a Prouerbe:

Let Gods Water run ouer Gods Field: and let vs take our rest.

23. IS not this, to haue vtterly mistaken the Life of the Trueth/ and the Testimonies of the vpright Vnpartialnes? Shall ther be no [d] Word of Life then? Nor Seruice of Loue ministred. nor any thing therout to be expected, or [e] longed-for? Are then the Promises of God [f] which concerne [f] Ierusalem and Sion; come all to an end? And shall the Oath of God/ which He hath sworne; as that the World [g] shall bee filled with his Glorie; be thus vtterly forgotten? Will He not then gather togither his Holyones again, [h] from all Coasts of the Earth/ and be gratious vnto them? Yes assuredly: He will not be slacke/ nor forslowe his Tyme.

d Esa. 2. 40. a. 59. c. Mat. 5. b. 1. Pet. 1. c.
e Rom. 8. c.
f Esa. 55. a. b. 52. a. b. 60. a. &c.
g Nu. 14. c. 2. Mac. 2. a.
h Esa. 43. a. Baruc. 5. a. Mat. 24. d.

24. But alas; This is least thought-vpon: Howbeit/ Thatt which concernes Themselues, they

they thinke much of: but [i] whether God hath thatt which is His / or, that He remayneth as a Strainger, without his Sanctuarie / thatt care they not for. They will be sure to take to themselues, the earthly Things / which (as true it is) God hath created for the Man. & for the Mans Welfare. But their Hearts, which God, according to the inward Man, hath created for [k] his owne Dwelling, and for the Praise of his Glorie / they drawe to the earthly [l] & corruptible Things: & so steale or with-hold from God, thatt which is His: and are Theeues in Gods Honour / and in his earthly created Goods.

[i] Lam.1.4.e. Ezec. 8.2.g. 2.13.d. Dan.8.b.

[k] Leu.26.b. Ezec.36.e. 37.e. 2.Cor.6.b.

[l] Sap.1.b.c. Rom.1.e.

25. NOte once, I pray you / and consider, [p] whether the same be a right Vnpartialnes or not. Notwithstanding, in such a State, they seeme to bee righteous Men for-all-thatt. Yea / such a one, shall, with Many well-enough passe for a Brother of the Gospell. But truely, according to such a-course (if wee will come no neerer vnto God) wee are, before God, [m] all Theeues and Robbers, Idolaters, Adulterers, and Adulteresses.

[p]

[m] Esa.1.e. Ioh.10.a.

26. This is doubtles a great Abhomination or Abhorring / that the Man tyeth himselfe to such Things / as God hath [n] created, vnto Good; for him (I say nothing yet of such / as vse them so vnseemly and inordinately) and so shutteth his God out-at-Doores: and keepeth the godly Beeing, out of his Heart.

[n] Gen.1.a.

27. THerfore let vs learne to stand vpright in the Vnpartialnes, according to the Trueth. and not after the manner of Men: and afore all things, giue vnto God, [o] thatt which belongeth vnto Him [namely / the Heart and Mynde]

[o] Deut.6.a. Mat.22.a.

o 1. Tim. 4. 2. Minde] and likewise p vse o that well, which belongeth vnto Vs, to the Laude and Praise of his Glorie, That He (blessed may he bee) who is All in All, may also be glorified and praised in All: and that wee in like-maner might bee made an q Tit. 2. b. q acceptable People vnto Him, as his owne Creation, r Gen. 1. b. Eph. 2. b. r and Worke of his owne Hands, wherin He liueth and reigneth: and might moreouer bee made the Sheepe of his Pasture, a Citie of 1. Cor. 3. b. Peace, and an House or Temple for his Dwelling. To this end should we take heed to his holy Calling, that wee may bee made Children or s Rom. 8. b. Eph. 3. a. s Heires of his spirituall and heauenly Goods. O Yea: Euen-so be it.

28. Of Same, there are found certain Others, which perswade themselues to bee vnpartiall. Who boldly reproach or reuile Others, and raple at Those whom they hold for Factions 2. Pet. 2. b. Iude. 1. b. or that are called Sects: and t so speake-euill of That which themselues knowe not. Neither can they discerne the Matter, according to the Trueth: but despise the Thing, that seemeth amisse in their Eyes: and yet cannot point the Erring or Wandring-ones to any better.

G 29. OH! When shall the peruerse Mouth u Psal. 34. d. 2. Pet. 3. b. once keepe-silence? the x reproaching Lips be put farre from vs, and that once sought y from the Heart, and out of Loue, which is Equall?

30. O raple not, ye Beloued: and pluckе no man from his Zeale, to any fleshly or worldly Vnderstanding, as Some haue done: whiles they haue turned Those from their Zeale, that were zelous after Righteousnes: And because they could not point them to any better, then

than

thatt was, which before they had their Zeale in: therfore fell they to the World, and became more erring and blynde, then euer they were before. But in this maner ought it not to go, ye Deerly-beloued.

31. BVt if there were any godly Wisdome and vpright Loue, men should vse it in this sorte: that is to weet, they should testifie Thatt [y] which were right and reasonable, according to the Requiring of God and the Trueth: they should cleaue vnto God with whole Heart, in the Spirit: and so [z] reach one-an-other the Hand, to the Loue: and not reproach nor despise any: nor yet turne any aside to the earthly and mutable Things, or to any Partialitie. To thintent that They which had the right Teaching, & did minister the gratious Worde of the Lorde, might then likewise be heard and vnderstood aright and according to the Trueth. and that all zealous Hearts might be vnited [a] in one Band of Loue, and al they likewise, which loue the Equitie [b] and Righteousnes, become one Heart [c] and Mynde. [d] As there is one God, one Faith, and one-maner Saluation, in all, and with all.

y Phil. 4. b. Heb. 10. c.

z Eph. 4. b.

a Coll. 3. b.

b Sap. 8. a.
c Act. 4. d.
d Eph. 4. a.

32. AFter such a maner ought men to stand vnpartial, and to this effect, [e] to vse the Common-loue, and not, to destroy That which is good, or to make Diuision, nor yet to strengthen the World in her Wickednes: but to haue a Desire, that the Zeale to Righteousnes, vnder the Obedience of the Loue, might bee spred abroad among Many, with a Loathing of the Sinne, and all Vnrighteousnes.

e 1. Pet. 1. a.

33. Howbeit, to exhort any man, that he suffer not his Heart, to be bounde nor intangled with

any thing that is outward / is very meete / So farre-forth as his Heart may thereby be turned to haue regarde to the vpright Vertue of a pure
f Gal. 3. a. Heart and to the Loue / f wherby to be subiect to the outward Things no more. but to serue the liuing God, with a willing Spirit.

34. Thus or to this effect, men shall loose the Bynding of the Heart, and proceede towards the vpright Righteousnes, with a free Mynde and humble Heart to God. For such things doth
g Rom. 1. a. Gal. 3. a. 6. b. God require aboue-all. and not the g Tying to the Outward, wherin neither Life nor Death of Soules consisteth, nor any Life of Righteousnes is required.

H 35. For indeed it is true / yea certaine and sure, both by the Testimonie of the godly Trueth in the Spirit. and also by the Testimonie of the Prophets and Apostles of Christ, that neither in Any-thing whatsoeuer is visible or seelable. nor in any factious Godseruices or Ceremonies / which are obserued with Mens Hands in Contention / and do not require any Life of Righteousnes / consisteth either Any Sal-
h Rom. 14. b. 1. Cor. 8. a. uation nor Condemnation, before God. h neither can they bring any Vantage or Dammage at all vnto the Soules of them, whose Hearts are not intangled therwith / or haue not any Abhorring therof.

36. Notwithstanding / if the Godseruices and
i Rom. 3. c. Ceremonies be Jewish / or Christian / i then do they testifie of the Life which God commaun-
k Rom. 8. a. Gal 3. c 4. a. Heb. 7. b. deth / and k requireth by them. But if the Ceremonies or Godseruices be Heathenish / or Mens Inuention: or if they be ministred in Strife / and in Schisme or Partialitie / then do those Ceremo-

nies and

nies and Seruices shewe, that the Life of those People that minister them, is bewitched: and that they [l] knowe not God/nor [m] his Righteousnes: nor yet vnderstand his Lawe or Will: and that they do walke in a [n] meere Imagination, and not after the Lordes Will. And thatt is the Thing, which God forbiddeth.

[l] 1. Cor. 1. 2. [m] Rom. 10. 2. [n] Ier. 7. 23. 11. Eph. 4. b.

37. For surely it is thicke Darknes, ouer the Children of Men / [o] that they be so vtterly blynded and bewitched of Spirit/ that they cannot comprehend nor vnderstand the vpright Life of Righteousnes. For men are not to be subiect in the Spirit to the outward Things, wherwith they are serued. but should let themselues be serued therwith, to the vpright Righteousnes: and should cleaue vnto Thatt which is Spirit and the true Life itselfe / and which is required by those outward Seruices.

[o] Isa. 59. 2. b.

38. After this manner / [p] if the Heart bee not tyed; with Lusting and Lyking; vnto the outward Things/ neither doth though any Feare or Dislyking, abhorre them / the Ceremonies do stand free; for the Beleeuers, indifferently to be vsed.

[p] Rom. 14. b. 1. Cor. 8. 2. b.

The XVII. Chap.

In this Chapter, is shewed the right Difference, between the true God-seruice and the Idoll-seruices: and also the Ceremonies of eithers Seruices.

NOw there are Certaine also/ A that, being intangled, make Conscience, that men must necessarily vse the Christian Ceremonies; after the Counterfeiting out of

the Letter; as a Commaundement of the Lorde.

2. Therfore seeing we nowe fynde many such People, as in their Consciences are tyed or bound, that they must necessarily vse the Seruices and Ceremonies which after the Testimonies of the Christian Seruices and Ceremonies, are counterfeited out of the Letter, as a Commaundement of the Lorde/ and because they vnderstand nothing at all, of the Difference betweene the right Seruices and Ceremonies, and the counterfeit/ I could not for the Loues sake omitt/ to shewe also a right Difference of the same.

3. Thus marke now ye Louers of the Trueth/ how that betweene the true Seruices and Christian Ceremonies which are administred [a] out of the true Light and Worde of Life, and the counterfeit Seruices and Ceremonies which are administred out of the knowledge of the Letter, there must a right Difference bee noted and obserued: and so then must be considered, to what intent or in what Sense, the true Seruices and Christian Ceremonies, are Gods Commaundement: and whether the Seruices and Ceremonies, be Gods euerlasting Commaundement/ or els be but annexed [b] or ioined to the euerlasting Commaundement of God or Christ, for to serue the Man withall, in the Obeying of them/ and to bring him in to the euerlasting Commaundement and Life of God: and that hee should by such a meanes, vnderstand Gods euerliuing Commaundement [c] and Will/ and liue therin. For Gods true Comaundement hath ben from euerlasting/ [d] and remayneth vnchaungeable to euerlasting.

[a] Mat. 28. Mat 16. b. Act. 2. 3. 4. &c.

[b] Gal. 1. 2. Heb. 7. b.

[c] Rom. 12. a.

[d] Esai 40. a. Mat 24. d. 1. Pet. 1. c.

It is

4. IT is [c] commaunded in the Lawe, that men should rest vpon the Sabboth-day, or sanctifie the same: and such other like. And after thatt the Mouth of the Wisdom and Trueth saith, [f] that the Man is not made for the Sabboth daies sake, but the Sabboth-day, for the Mans sake: Shewing a Difference in Gods Commaundement [namely, betweene thatt Thing which was Gods Commaundement from euerlasting, and abydeth vnchaungeable, and Thatt which for Mens sakes was annexed therunto] because they should vnderstand Gods Righteousnes, and his euerlasting Commaundement, therby.

[c] Exo.20.b. Deut.5.b.

[f] Mar.2.f.

5. And thus were the [g] Ceremonies of the Lawe, annexed to Gods euerlasting Commaundement [that is, vnto Thatt which hath ben Gods Commaundement from euerlasting, and shall abyde for euer] Because the People of Israel, should out of the Ceremonies of the Lawe, and out of the outward Godseruices of the same, [h] vnderstand the Life of Godlynes and the Righteousnes which God requireth. and so liue therin [namely, to loue their God, [i] with all their Hearts, and their Neighbour, as themselues] after all the manner of their Fathers, Abraham, Isaac, and Iacob: To whom the Ceremonies were not commaunded: and yet for all that, being obedient to the Lordes Commaundements, they walked alwaies in his Statutes and Ordinaunces. Which Obedience, or Walking in the vpright Life, was required by the Lawe, and by the Obeying of the Ceremonies or outward Godseruices: and was published through Christ, in the World.

[g] Exod.12.39.40. Leu.1.2.3.4.5.6.&c.

[h] Deu.30.b. 4.E.d.7.f.

[i] Exod.20. Deu.4.6.10 Mat.22.d.

B 6. BVt whilest nowe that, in tymes past, ther came a [k] Blyndnes vpon the Learned in the Lawe: insomuch that they knewe no Difference betweene the vpright Life that God requireth (which is his Commaundement from euerlasting) and the Ceremonies of the Lawe (which were annexed thereunto): and that the vpright Life ([l] wherin God had his Delight) was appeered and come / Therfore rose there vp many Controuersies about the Seruices and Ceremonies, amongst them that [m] knewe not the vpright Life. And there fell-out many Questions And Janglings / and that all for the Lawe and the Ceremonies cause. But God had no pleasure in any thing / saue-onely in his Beloued / the Like-life of his Being: in whom He had good Pleasure. And this is his Commaundement, [n] euen that men should heare, beleeue, and obey the same / and liue for euer therin: and that men should obey the Seruices and Ceremonies administred out of the true Light and Worde of Life, to an Incorporating therinto.

k Rom. 11. c.

l Mat. 3. b. 17. a. 2. Pet. 1. b.

m Mat. 12. b. 15. a. 19. a b. 21. c. 22 b. c.

n Deut. 18. b. Mat. 17. a. Act. 3. c.

7. NOw inasmuch as Diuers in times past, [o] gaue greater respect to the Ceremonies & Workes of the Lawe / then to the Life of Godlynes / therfore they did cleaue to the Ceremonies and Workes of the Lawe: and beleeued not the Life, that was required therby: but fell-away from the right Stocke of the [p] Father Abraham.

o Mat. 15. a. 23. b c. Ioh. 9. b.

p Ioh. 8. d.

8. But the Beleeuers, that gaue more regarde to the Life of Godlynes / then to the Ceremonies or Workes of the Lawe, abode-still [q] by the Worde of Life: and were not bound, albeit they forsooke the Ceremonies of the Lawe, which were out of the Letter commaunded, by the Vn-

q Ioh. 6. g.

illumi-

illuminate and Vnbeleeuers of the Worde of Life. For the Ceremonies could not in themselues, without the Worde and Light of Life, extend to any Commaundement of God.

9. Therfore was the vpright Life, at that time, [t] published and taught/ because men should beleeue the same, as a Precept or Commaundement of the Lorde. and bee obedient vnto his Requiring/ that so, through the Beleefe, they might be made free [f] from the Sinne/ or bee iustified therfrom: and might liue therby with God the Father, to an euerlasting Peace/ according to the Promises.

[t] Deut.18.b.

[f] Act.15.b. Rom.3.c. Eph.2.b.

10. THis Communialtie of Beleeuers of the good Life, were, as Children of the Beleefe and Obedience, [t] ioyned togither, to a Bringing-in to the same Life, vnder the Seruice of the holy Worde/ and the Hand reached them therunto, with the Christian Ceremonies of Baptisme/ and the Supper of Christ: Which Christian Ceremonies, were administred vnto them out of the Worde of Life. and obserued by them, to Obedience. Yet, not for the Ceremonies. but for the vpright Lifes sake/ which, being afterward to-come, was [v] required therwith. And thus the Christian Ceremonies, were not the euerlasting Commaundement of God. but, the Worde of Life was itt.

[t] Mat.26.c. 28.b. Act.2.c.4.d.

[v] Iesa.23.

11. Howbeit, the Ceremonies were annexed therunto, for an Assistance [x] and Bringing-in of the Beleeuers into the Life/ as is aforesaid: euen as the same is prefigured vnto vs, by the Ceremonies of the Catholike Church of Iesu Christ, to thintent that the Beleeuers of the holy Worde and of the Good Life of Christ, should through

[x] Gal.3.c.4.a Heb.7.b.

y 2. Pet. 1. b. the Seruice of the Ceremonies, y haue regarde to the same Worde of Life, being afterwarde-to-rome.

12. EVen-thus for the good Lifes cause/and for the Mans sake/ are the true Christian Ceremonies of the gratious Worde and of his Seruice of Loue now in the last tyme, annexed vnto Gods euerlasting Commaundement, for

z 2. Pet. 1. b. an Assistance of all Them to the z Entrance of the vpright Life, which beleeue in Iesu Christ, and humble themselues to the Seruice of his Loue/ To thend they should be brought therby, to the Life, which is Gods euerlasting Commaundement/ and still-abydeth [namely/ to

a Deut. 10. a 10. b Mt. 22. d. b Rom. 3. c. Eph 2. b. a loue our God, with all our Hearts/ and our Neighbour, as ourselues: and to obteyne the same b through the Beleefe] euen as it is preached and written/ Because noman should trust vpon the Ceremonies, and synde himselfe deceiued, by being without the vpright Life.

13. Neuertheles, after those Daies of the forsaid Ministration of the Christian Ceremonies,

c 1 Tim. 4. 6. 2. Tim. 3. a. 2. Pet. 2. a. b. Mans c fell-away from the true Beleefe of Christ or of the good Life, knowing no Difference, in Gods Precept or Commaundement: Wherthrough there are now also Many become vaine in their Vnderstandings/ in such sorte/ that they themselues knowe not the Meaning of the Christian Ceremonies/ not-yet to what purpose they were adioyned to Gods Commaundement. And by-that-occasion there is ryssen-vp for the Christian Ceremonies cause much Discorde and De-

d 2. Cor. 11. b. Gal 1. 2. 3. 4. 5. 6. bate: euen as heertofore it came-to-passe, for d the Iewish Ceremonies.

Wher-

14. WHerfore seeing the Seruices of the former Christian Ceremonies after the Letter, do bring-in Controuersie: and are not set-forth or obserued, out of the Worde of Life nor out of the Loue of Iesu Christ, to the Vnitie of Heart in the Loue. but out of the Letter, with different Vnderstandings/ and in Dissension: and cannot alone in themselues extende to any Commaundement of God/ Therfore are not the Beleeuers of the good Life [namely/ the Communialtie vnder the Obedience of the Loue of Iesu Christ] bound (as is rehearsed) thereunto/ as of-necessitie outwardly to obserue them: but they stand free vnto them, either to keepe/ or to omitt them: to weet/ [c] as they serue them to Peace/and are edifiable vnto Men. For Gods Commaundement [f] is the euerlasting Life: And that is the very Loue itselfe / Euen / [g] to loue God aboue all things/and our Neighbour, as ourselues.

c Rom. 14. e.

f Ioh. 12. e. g Deut. 10. d. 30. b. Mat. 19. e. 22. d. Rom. 13. b.

15. Lo/ this (to bee short) is the Difference of the Jewish and Christian Ceremonies / and of those of the Familie of the Loue of Iesus Christ. namely/ to what purpose their Office or Seruice is commaunded: and to what intent they are annexed to the euerlasting Commaundement of God/and obserued.

16. NOwe there are likewise diuers People/ D that will not vse some Ceremonies (because they iudge them, as heathenish or idolatrous Seruices/ and as a Forbidding of the Lorde) by-meanes of an Abhorring or Feare, that they haue of them/ least any Harme or Hinderance should happen vnto their Soules thereby. Concerning the which, it also must be considered, how/and wherfore the same should be idolatrous

latrous Seruices. and a Forbidding of God. For euery vnright Vsage hath his Occasion, Sense, and Signification.

17. For whilest the Heathen or the vncircumcised People, are, in respect of the knowledge of God, becom vayne, [h] blynde, and insensible [as being vtterly estrainged from the vpright Life which God esteemeth] Therfore doe they make or counterfeit vnto themselues, out of the Vanitie of their Thoughts, Seruices and Ceremonies: which the vayne Hearts, that vnderstand not Gods Lawe and Ordinaunce, are bewitched and bound with.

[h] Rom. 1. c. Eph. 4. b.

18. So then, the vayne, corrupt, and bewitched Life [which neither knoweth / nor loueth, the liuing God / nor his [i] Righteousnes, but is rebellious and vnfaithfull to God] is Gods Forbidding. And out of itt haue the blynde People / which knowe not the vpright Life, turned thereunto their Seruices and Ceremonies. [k] Wherfore the Contrary-life to God is the Forbidding of the Lorde [to weet, that men shall not beleeue, serue, nor be subiect to the same] and not alone the heathenish Seruices and Ceremonies in themselues.

[i] Rom. 1. c. Eph. 4. b.

[k] Deut. 11. a.

19. And for the bewitched Lifes cause / all is Idol-seruice / and against Gods Will, which such People, as are held-captiue vnder it / or in their Inwardnes are corrupted and bewitched by it, do obserue and vse. Not for the Seruices, but [l] for their corrupt Lifes sake.

[l] Esa. 1. c. 8. c. Amos. 5. c. Mic. 6. a.

20. For albeit they do out of such a bewitched Life of Vnbeleefe, take on them or counterfeit any thing which men call Jewish or Christian Ceremonies / yet it is not that, which auayleth before

fore God/ m because they are straingers from the Life which is of God. m Eph.2.b.4.b.

21. Therfore seeing they are become n vayne and darke in their Understanding: insomuch that they knowe neither the true God/ or his true Godseruice, nor the right Idoll / or his Idolseruice / therfore neither are their outward Gods, which men call Idolles, in themselues, o the right Idolles (but they are that they are) neither are their Seruices or Ceremonies, the right Idolseruices. For the Idoll and the Idolseruice (which God accounteth for such / and shuteth for euer without Him and his Kingdome / and will not haue it to be in his Temple or Tabernacle, but [inwardly] to be rooted-out) p is the depraued or corrupte Life / as is afore said. By which corrupte Life / the People that are holden therwith, are bewitched and tyed to the vnprofitable and vayne Things which indeede are all Idolseruices. n Rom.1.c. o 1.Cor.8.a. p 1.Reg.15.c. 1.Cor.6.b. Eph.5.a. Col.3.a.

22. For asmuch then as the Seruices and Ceremonies of the vayn-minded People, which are ministred in their Estraunging from Gods true Righteousnes, cannot bewitch Our Hearts / While that we are not / nor may not be made partakers of their vayne, peruerse, and corrupte Life, with the Heart: neither do suffer ourselues to take-pleasure in such things / q Howe should their outward Seruices and Ceremonies, simply of themselues, be in any wise vnto Vs a Forbidding of the Lorde, or any idolatrous Seruice? r For God is a Spirit, and in the Spirit maketh knowne vnto vs / that Hee beyond all and aboue all, desireth s onely our Hearts: and that therin, as in his liuing Temple, Hee will t liue and q 1.Cor.10.c. r Ioh.4.e. s Deut.6.10. Mat.22.d. t Leu.26.b. Ezec.37.c. Ioh.14.c. 2.Cor.6.b. Apo.21.a.

and dwell. and onely in the same bee serued and honored, in all vpright Righteousnes and Holynes.

E 23. THerfore marke this Ground: and consider in your Vnderstanding, to what purpose God commaundeth to be obedient vnto his Seruices and Ceremonies, which are administred out of his Worde of Life: and wherfore the heathenish Seruices and Ceremonies bee against God: and how that the right Godseruices and Ceremonies, do cleaue, and are knitt to the good Life and vpright Being of the liuing God: and the right Idolseruices and idolatrous Ceremonies, do cleaue, and are knitt to the corrupte Life and Worde of Vayn-imagination.

24. Nowe if ye marke this according to the Truëth, then shall yee well vnderstand, howe, or in what sorte, [v] that the outward Seruices of the Heathen or Vncircumcised, be esteemed least of before God: and how also that the outward Ordinaunces of God, are the smallest Seruices in the Seruice of his Saints: and that God doth most of all regarde, that wee, through his Ordinaunces or Ceremonies, bee ioyned vnto Him: and so then, according to the Requiring of his Ceremonies; [x] loue Him with all our Hearts, and our Neighbour, as ourselues: and [y] knowe Him, as a true God, howe that He onely, is the Lorde, and the euerlasting Life.

v Mat. 15. a. 21. c. Rom. 2. c.

x Deut 6. a. Mat. 22. d. y Ioh. 17. a.

25. NEuertheles it is vnto mee wel knowne, that sundry Speeches go about among the Children of Men, wherwith they despise and blaspheame our godly Testimonies. and according to their Conceite out of the Scripture or Letter, or out of the Imagination of their

knowe

knowledge, do alleage much theragainst / saying: This is Gods Commaundement: Heerby must wee abyde. Or/This is Gods Forbidding: Who can say against it?

26. It is true: Concerning the Outward, they can, out of the Scripture, speake very much. and do make therwith much [z] Diuision, Strife, and Discorde among ech-other: but they seldom thinke or consider/that they ought to come in the Spirit/ to [a] thatt which the Scripture poynteth vnto.

z Rom. 16. c.

a Ioh. 5. d.

27. OP/That they al knewe the right Meaning of the Commaundement or Forbidding of God, according to the Trueth! Then should the Strife for outward Things/ be soone ended/ and layd-downe.

28. BVt looke into the matter, ye Deerly-beloued, whether it goeth not now also/ as it did heertofore, with the Galathians, when Many of them were bound with the outward Circumcision, [b] Whiles Certaine caused themselues to be circumcised: supposing, out of the Testimonies of the Scripture according to the Letter, that the same (although notwithstanding it was not administred vnto them, out of the Worde of Life/ vnder the Obedience of the Beleese) was yet a Commaundement of the Lorde/such as according to the Letter, men were necessarily to keepe. But inasmuch as they distinguished not the Seruices and Ceremonies, which were administred vnto them out of the Worde of Life/ from the Seruices which were administred vnto them out of the Letter, without the Word and Light of Life/ neither had the Sight, of the lyuing Commaundement of the

b Gal. 3. 2. 5. 2. 6. b.

Lorde

Lorde or of God / nor yet discerned or knewe the same from the Commaundement according to
c Gal. 3. a. 5. a. the Letter / Therfore were they c leadd-awap with the Outward, from Proceeding in the Spirit: and were very miserably bewitched with the Outward / because they thought / that euen the Saluation of Soules lay therin.

F 29. ON thotherside, there were also Many
d 1. Cor. 8. b. among the Corinthians / that d made Conscience / and counted it for an abhomination, to buy, eate, or vse the Offering of the Idolles, after the maner of the heathens Ceremonies. Supposing, that Gods Forbidding and the Hurt of Soules, lay in the outward Ceremonies of the Heathen / and that of themselues alone, they were Idolseruices. But what (I pray you) is there on the One-syde or on the Other / or in any such-like, that concernes Vs?

30. Verily, in-case we be come to the knowledge of the Trueth. and to the right Discerning of this Difference / then we knowe, that all the outward Seruices of the Heathen (so that the Heart stand free from them) are not of force, to
e Mat. 15. b. e defile the inward Man / f in whom Christ hath
f 1. Cor. 4. b. Gal. 4. b. his Forme.

31. Also there consisteth in them alone, neither Saluation nor Condemnation, such as God respecteth. For looke-what the Heathen or the vayn-minded vncircumcised People do obserue as concerning their Godseruices; thatt is their
g Eph. 2. 4. b. Ignorance / g because they knowe not the true God / neither do hunger nor thirst after his vpright Righteousnes.

32. IN-case then that we be com to the true
h Ioh. 17. a. knowledge h of the liuing God (the which

which is our Calling:) & do from the Heart, loue his Life of Righteousnes in the Spirit / Shall we then say/and, in such an Ignorance, rest perswaded/that the Godseruice, after the heathenish manner, should be any thing, or that it were the very Idolseruice itselfe? That be farre from vs.

33. Wee confesse before God and his Trueth / and before all that beleeue theron / that there is [i] no outward Idoll / nor any outward Idolseruice/ in Heauen/ nor on Earth. but that there is One onely God. (whose Godseruice requireth the vpright Righteousnes: and likewise reacheth to the [k] Ministration of the spirituall and heauenly Goods, in the liuing Beeing of God / according to the Spirit / wherthrough all Things are: and out of the same and his spirituall and heauenly Ministration in the Spirit, proceedeth [l] the vpright Righteousnes / and the Vnitie of Heart in the Loue / and the true Godseruice on the Earth. Whose Altar, is [m] not made with Mens Hands, but is prepared of God, from the Beginning of the World/ for euermore) and (on the other side) we confesse that all the Godseruices & Gods of the Heathen, are but vayn [n] Mockeries: and for nought els to be respected/ then for a foolish Inchauntment in the Ignorance/ wherwith the vayne Hearts, which knowe nothing of God nor of his Lawe, are bewitched and tyed.

i 1. Cor. 8. a.

k Heb. 8. 9. b

l Ioh. 17. c. Eph. 4. a.

m Heb. 9. b.

n Ier. 10. a. b.

34. WHilest then the Ceremonies (which, in Contention, men call Godseruites, and as it were Ordinaunces of Christianitie/ and which in sundry-maners are brought-in out of the Letter) do now bring much Wrangling, Strife, and Dissension in/ therfore busie we not ourselues

ourselues much about them (whilest that our Heart is very little, or nothing at all, tyed vnto
o Gal. 5. 2. Heb. 10. 6. them:) but rather haue more regarde, o to giue heed after the Spirit vnto thatt which the Ceremonies of the Lawe, and the Seruices of the holy Church of Iesu Christ, do require, or wherunto they are administred and vsed by the Holyones of God, and by the Auncient-fathers of the holy Church of Iesus Christ, out of the true Light.

G 35. Neuertheles, though we say, we haue more regarde to attend vnto thatt which the Ceremonies and Seruices of the holy Church of Iesus Christ do require, yet do wee not therfore despise the Christian Ceremonies or Seruices: as though they were of no value, or were besides the Mynde of the Spirit of Iesu Christ. G No: thatt be farre from vs: But wee esteeme
p Gen. 17. b. Mat. 28. d. Mat. 16. b. them great, in their right Degree and Vse. p As that the Saluation is, with the Ceremonies (but not through them) promised vnto the Beleeuers:
q Ro. 3. c. 9. d Gal. 2. c. 3. c. q Yet not that it should appeere or come out of them.

36. For if the Saluation, were bound to the Ceremonies, then must God needs be a lyer, Whiles he had not abilitie to shewe mercyfulnes vnto Men, out of his Grace, nor to saue them:
r Ro. 3. c. 11. a Eph. 2. b. r but, that they must deserue the Saluation, through the Workes of the Ceremonies.

37. Howbeit God abydeth true, and gratious:
s Psal. 116. b. Rom. 3. a. s But the Man is vnfaithfull and lying. For the Man hath forsaken the Couenaunt of his God:
t 4. Esd. 7. c. 8. f. and hath t not regarded his Promises: but abused his Ceremonies: broken and despised the right Ordinaunces: and in the Ministration of them, hath not attended vnto the Saluation of

the

the Beleefe: nor yet trusted in God / to obteyne thesame/according to the Promises: But is [v] fallen-away from the Meaning of the Beleefe: gonsorth after his owne taken-on Faith: and hath forgotten the Rocke [x] of his Saluation. [v] 1. Tim. 4. a. [x] Deut. 32. b. Rom. 9. d. 1. Pet. 2. a.

38. Neuertheles/ though through Infidelity / and the Ignorance of Men; the right Vse of the Ceremonies. and the Meaning of the true Beleefe / and of the godly Promises, be of many Men forsaken/ [y] yet is God true notwithstanding: and Hee with-holdeth not thatt which hee hath promised / for his holy Names sake: Heerby declaring, that He is not vnfaithfull or lying/ as the Man is: But an euerlasting, [z] gratious, and true God, towards those / that loue Him. that seeke his Righteousnes from the Heart. and [a] hunger and thirst after it. [y] Num. 23. c. Deut. 4. Rom. 3. a. 2. Tim. 2. b. [z] Eccli. 2. b. [a] Mat. 5. a.

39. For Hee [b] forgetteth not his Couenaunt/ which He hath made with the Fathers. Neither doth Hee breake his Promises/ in [c] such manner as hee hath spoken them; aforetymes; by the Mouth of his holy Prophets: but will, for his owne sake, establish them. and cause the Man [d] to see, his owne humaine Vnfaithfulnes and Lying against his God: Howe that the Man hath not regarded Gods Couenant nor his Promises, vnder the Seruices and Ceremonies / which were ordeyned for him of God, to this end that he [e] should thinke vpon the same/ to thintent he might be saued/ according to the Promises. [b] Deut. 4. d. [c] Lu. 1. g. [d] Psal. 50. a. [e] Exod. 12. b. 13. a. Mat. 26. c. Lu. 22. b. 1 Cor. 11. c.

40. But not, [f] that Gods Promises, are established out of the Ceremonies / or through the Workes of the Ceremonies. O No: but [g] in the Loue, according to the Spirit/ and according to the Trueth, out of the heauenly Being, through the Be- [f] Ro. 9. d. 11. a. [g] Rom. 5. a. Gal. 5. a.

the Beleefe: euen as it is promised / and as the Scripture maketh mention.

41. Wherfore / seeing that God hath nowe
g 2. Cor. 4. 2. out of his Grace, geuen vs [h] such Cleernes, vnder the Obedience of the Requiring of his Seruice of Loue, in the Spirit of our Hearts / therfore looke we more vpon the Promi-
h 1. Tim. 1. 2. ses (geuing-heed vnto that [namely / the [i] Loue] which the Promises are established in) then wee do vpon the like-counterfeited Seruices or Ceremonies. And for this cause wee cannot let our Hearts be bounde or intangled, with any thing that is ministred without the true Light and Seruice of Loue: nor yet yeeld, to take-parte eyther against or with it. But doe endeauour our-
k Eph. 4. c. selues to the vpright [k] Righteousnes and Holynes in Iesus Christ, and to all Concord in the Loue and her Seruice.

42. For therunto were we and all Men, called heertofore of God the Father, through the Spirit of Christ, euen that we should come, through
l Rom. 3. c. 5. a. 8. a. Faith, [l] to the Righteousnes in Iesu Christ, and to
m Matt. 22. d. Joh. 17. c. 1. Tim. 1. 2. his true [m] Loue. and that the Ceremonies out of the true Light, should for the same intent be seruiceable vnto vs.

H 43. Nowe might one heere demaunde: If the matter be so / why then haue Some yet regarde to Taking-parte, with Flesh and Bloud? And wherfore do Some yet make Conscience to themselues, to account the schismatical Ceremonies indifferent vnto them? (For Some are heeld-captiue with Affections, in their Con-
n Rom. 14. b. Gal. 3. 2. 4. 2. 5. 2. science / [n] insomuch that they must yet obserue certaine Ceremonies: and Others againe haue
o 1. Cor. 8. b. 10. c. d. such an [o] Abhorring of them / that they must necessarily leaue them.)

An-

Answer.

44. Their Vnbeleefe [p] and Blyndnes is the cause of it: Inasmuch as they beleeue not the Promises of God, nor yet vnderstand, that the same are auouched in the Spirit: but will iustifie and esteeme themselues faithfull, eyther by cleauing to these, or by leauing of those Ceremonies: and thinke, that before God, they should be counted vnfaythfull, if their Hearts were not stedfastly bounde vnto those Things, which they [q] haue chosen to themselues, and which, without the Worde of Life, and Requiring of his Seruice of Loue, they iudge their Faithfulnes to consist in. Not perceiuing, how vnfaithfull [r] and lying themselues are, in their Inwardnes, vnto God and his vpright Righteousnes. For the Lorde requireth by his Seruices and Ceremonies principally, the inward [s] Cleannesse according to the Spirit: And euen to that end did the Old-fathers of the holy Church of Iesus Christ, [t] vse the Ceremonies among Christ his Beleeuers.

[p] Rom. 1. a. Eph. 4. b.

[q] Col. 2. b. c.

[r] Esa. 59. b.

[s] Exod. 36. a. Mat. 15. c. Lu. 11. d.

[t] Act. 21. c. 8. b. 10. d. e. &c.

45. But because this is not vnderstood nor beleeued aright by the Children of Men, therfore knowe they not also, what is reckned vnto them for Saluation, nor yet, wherin consisteth the Condemnation.

46. For seeing they giue respecte to their vncleane Consciences, and are fast-tyed to some thing, that directeth not to God and his Righteousnes, they cannot therfore perceiue nor vnderstand what, God requireth of them. For their Consciences are stayned with som Thing, which they esteeme for holy, and yet is not of God: and therfore they feare.

But

v 1oh. 1. b. 2. Pet. 1. b. 3. 1oh. 1. a.

47. But if they came to the v Sight of the liuing Beeing of God, which onely is holy/ and wherby all visible Things are hallowed / and be vsed or ministred vprightly / then would they

w Sap. 13. a. b. Rom. 1. b.

w through the Ministring of x the visible Things, haue regarde to the Euerlasting. and not to the Corruptible / eyther for to feare itt / or els for to esteeme the Outward, aboue the Profit therof/ as wherby they might in any wise be accused: and would in the Spirit, loue That/ which all is comprehended in / and which the Ceremonies of the Lawe, of the Beleefe and of the Seruice of Loue, do point/ and direct vnto.

48. SO then the Summe of all that God

y 1. Reg. 15. b.

requireth of vs, is: y An Obedience which is after God. and not after the manner of Men / or according to elementish Working.

z Ezec. 36. c. 1. Tim. 1. a. a Psal. 51. b.

namely/ An z vpright Heart towards God and his Righteousnes/ a a willing Spirit / and a pure vnspotted Conscience in Iesu Christ.

b Heb. 6. a. 10 b. c 1. Tim. 1. a. d Rom. 12. b. 1. Pet. 1. c. 3. a e Rom. 12. b. 2. Cor. 13. b. Heb. 11. b.

49 b Let vs heerunto, in the Obedience of the Requiring of the Seruice of Loue, proceed on with c vnfayned Fayth, in d brotherly Loue/ and in e a peaceable Mynde. For therunto are wee called: and Thissame is the vpright Saluation/ which God maketh choyce of in vs.

Take it to Heart.

An Introduction to the Glasse of Righteousnes.

The XVIII. Chap.

1. Wee are exhorted to accept of the proffered Grace, and to growe-vp in Righteousnes, vnto the Glory which is to bee reuealed at the last. 3. Not to Bynde our Consciences to any outward Thing: nor to assume any Libertie to our selues. 11. To take heed of Halting on both sydes, and of Mixing with the Worlde. 15. Wee are at first, called to Sanctification. and not to much Confessing with the Mouth. 16. *Christ*; in deede; is to be confessed: but howe?

SEeing then (Deerly-beloued) that such a godly Sight, is now in these dangerous Tymes by Gods Grace appeered vnto vs: and that we sensibly-perceiue in our selues, the diuine Calling to the same. (which appeereth vnto vs, not out of Flesh nor Bloud, but is brought vnto vs out of the heauenly Trueth, or Lomes of Iesu Christ, through [a] the holy Ghost, [b] for to clense our Hearts through Faith, according to the Promises. The which is [c] the Blessing and Increasse of God, that is not tyed vnto any Working of Men, but is the Power of God the Father himselfe, for [d] a Pledge of our Inheritance:) Therfore let vs take heede to such an appeered [e] Grace, and [f] not turne vs away in the tyme of the godly Calling of Saluation. but geue ouer our hearts in the Beleefe, therunto [namely to the Obedience of the Loue

[a] Act. 2. a.
[b] Act. 15. b.
[c] 1. Cor. 3. b.
[d] Eph. 1. b.
[e] 2. Cor. 6. a Heb. 12. b.
[f] Heb 3. b.

in the Spirit] and so; with all Inclination of Loue / with lowly Hearts vnto God / and with
t Eph. 1.4.b. 1. Pet. 2 a. Long-suffering; & growe-vp and increase, in the Righteousnes and Holynes, that are pleasing vnto God / that we may be a Seate of the holy Triumph of our Lorde Iesu Christ, in his Comming. Which heauenly Cleernes of the godly Triumph / and of the Glory of his Christ, in the
h Rom. 16.c. Eph. 3 a. Col. 1.c. 2. Tim. 1.b. 1. Pet. 1.a. Spirit / h hath hitherto ben hidden from the World: and hath ceassed / because it should bee i disclosed and made manifest; in holy Glory; in the last tyme / to the Ioy of the Beleeuers / that hope for the Saluation of vpright Hearts.

2. THatt truely is itt which God requireth / and whereunto all Gods Prophets haue
k Ioel. 2.c. Act. 2.c. borne-witnes: And k it shall com-to passe (sayth God) in the last Dayes.

3. Therfore let noman now make to himselfe any Conscience, l nor suffer his Heart to be bound
l Col. 2.c. Gal. 4.a 5.2. or tyed, by any earthly outward Thing / that he be not therby hindred, for comming to the Puritie or Sanctification of the Heart / which; out of God; commeth-to-passe in the Spirit.

4. Let noman also take any thing vpon him, to any Intent of Libertie / wherby to liue, m in
m Gen. 3.a. Eph. 4.b. the Apple of Conscience / after the Mynd of this World. For; in such a Course; the Libertie should be wholly abused, and be vnto vs an Oc-
n Gal. 5.b. 1. Pet. 1.b. o Ioh. 8.c. Rom. 6.c. casion / n to vse Liberty according to the Flesh / and vtterly to faple of the vpright o Libertie in Iesus Christ.

5. BVt seeing that we haue now obteyned an vpright Libertie in Iesu Christ; vnder the Obedience of the Loue: in the Vsing of the Seruices and Ceremonies: and that both itt and the man-

the manner howe we are to vse the Ceremonies vprightly: in these dangerous tymes, is risen vp vnto vs in our Hearts / and vouchsafed vs of God / Therfore are wee to looke into this Libertie, after the Spirit / for to vse it / to a Growth of the vpright Life in the Spirit / that there may p remayne a Seede to Preseruation: for then will the God of Heauen, nowe in the last tyme, make his holy Name / and his secret Wisdome famous and notable, against all the Wise of this World / q who by their owne Wisdome / do not vnderstand the secret Wisdome of God. p Esa.1.10.c. Rom 9.c. q Mat.11.c. 1.Cor.1.b.2.a. a.b.3.c.

6. HEerunto let your Hearts be inclined, ye B Deerly beloued, and not to the Insidelitie of the blynde World / nor to the Contention of the seditious Letter-learned. And in any case take-heed to your r Tyme, ye that are come to such a Sight, and to the holy Calling of the godly Loue: and thanke God from the Heart with a cheerfull Mynde, s for such an appeered Grace, out of the bountifull Kyndnes of Gods Loue, in this last abhominable Tyme. Whose End reacheth to the Destruction t or Condemnation of all wicked Men. r Eccli.4.c. 27.b. Gal.6.b. s Tit.2.b. t Mat.25.d. Rom.2.a. 2.Pet.3.a.

7. Let your Eyes of the Spirit / and v your whole Heart of Vnderstanding, stand euer fixed or bent vpon the vpright Life. Looke not about after the corruptible Beeing: but loue the Happynes of Preseruation / which is, through the Worde of Trueth, in all Loue profered vnto you. Els shall you be founde emptie and without vnderstanding / with all the x conceited Wise of the blynde World / which, with all her owne Wisdom, must needes y go-downe. And Gods Wis- v Prov.4.a. x Ie.7.c.8.c. y Esa.29.b. 1.Cor.1.b.

dome (though vnto the World it be a Foolishnes) shall in the Loue stand-firme for euer.

z 1. Cor. 1. b. 8. For Gods Foolishnes is wiser, z then all the Wisdome of the subtile Witt / or Vnderstanding of the Flesh. For if the Man should haue the right, in his Wisdome / doubtles God must needs be in the wrong.

9. Therfore abydeth the Saying euer stedfast:

a Psal. 116. b. Rom. 3. a. a God onely good and true in trying: and all Men of themselues, deceiuable and lying.

b Eccli. 27. 10. Which deceiuable and lying Seeing, b the Man ought, before all things, to eschewe, euen as a Canere, and with the Heart to cleaue to

c Prov. 1. 1. c. 1. Ioh. 2. b. none / c whose Mynde, Will, and Desire, hath any Delight and Pleasure in the vngodly Seeing of the confused World:

d Mat. 10. l. Lu. 14. c. d Yea though it were euen Husband, Wife, Children, and Kinssolkes / Father, or Mother / Sister, or Brother / Master, or Seruaunt: Nay be he, who he will / so farre as he cleaueth willingly, to the Euill.

11. O! Take heed to yourselues; that in any wise yee go not with the Heart,

e 3. Reg. 18. c. lame or limping / e nor halt on both sydes: that ye seeke not the lyuing God, with Retayning the

f 2. Cor. 6. b. Deuills Nature, f nor Christ, with Keeping of the Belialish Spirit of Antichrist, nor the Righteousnes, by Retayning of any Vnrighteousnes / to thintent that in such a Mixture, ye perish not with the wicked erring World / which desireth to serue God and the Deuill togither.

C 12. With those that are so mynded, g hold not your Hearts common / or at-vnitie: You

g Supra. 16.

tie: You (I meane) that haue a Longing to God and his Righteousnes. But rather be ye against them [namely / against such / as withstand all Righteousnes / and the Vnitie in the Loue] yet not with the Mouth / least ye be burthened with any thing / to your Hinderance in the Godlynes.
h but with the Heart, Mynde, and Life. For in the same Opposition, is the right Preseruation in Iesu Christ, which God esteemeth. h Pro. 4.a.

13. Neuertheles / vnto the Louers of Righteousnes / who haue mynded Loue, Concorde, and Peace / or do endeuour therafter / we are to speake according as their Vnderstanding can beare)
i of the liuely Hope / which is in vs [to weet / so much as serueth to edification / and may be godly to heare:] And so becom full of the Spirit and
k Knowledge of spirituall Wisdome / in all Loue. i 1. Pet. 3. b. k Eph. 1. b. Phil. 1. a. Col. 1. a.

14. MAny haue indeede heertofore (as it is reasonably-well knowne vnto Many of vs) spoken of Letter and Scripture / abundantly: rehearsed euery mans Fayles / both of the Spirituall and Temporall: and / according to the Hystories of the Scriptures / confessed their Vnderstanding. and yet haue not marked nor knowne in what sorte or Being they should prepare their l Hearts before God: and so / by their vnmynely Zeale / haue cast themselues into the Hands of the World. and plucked a Yoke m or Burden vpon their Neckes / which they were not able to beare. l Eccli. 2. b. m Act. 15. b.

15. Keepe yourselues / yee Deerly-beloued / from such things. For at first, God calleth vs
n vnto Sanctification in the Spirit. and not / vnto much Confessing with the Mouth. n 1 Thess. 4. a. 2 Thess. 2. b. 1. Pet. 1. a.

16. Now if any man saie: Christ hath taught /

o Mat. 10. d. Mat. 8. d. Lu. 9. c. 12. a to o confesse Him. That is right indeed: if it were well vnderstood.

D 17. But O beloued; tell me I pray you: How p 1oh. 1. 5. d. will ye confesse Christ, p whom ye knowe not: or q Rom. 6. 8 b 2. Cor. 4 d. Phil. 3. b. Col. 2. b. before ye haue; q in Death and Life; followed/ and put Him on?

18. True it is: Ye haue readd or heard of Him in the Scripture. Neuertheles/ Many haue ne- r 1oh. 5. d. uer seene r his Shape: And his Loue dwelleth not in them. And therfore they vnderstand not what they confesse. For/ how should you by any f Gal. 4. c. meanes confesse Christ, before f He haue his Shape t 1oh. 17. c. Heb. 3. b. 2. Pet. 1. a. in you, and that ye t bee made partakers of his Being?

19. Knowe ye not, that it is written/ how that v 1oh. 17. c. Christ sayeth to his Father: v I haue giuen them the Cleernes/ which thou hast giuen Mee/ that they should be One/ euen as Wee are One: I in them/ and thou in Mee/ that they may be perfect in One: and that the World may knowe/ that thou hast sent Mee. And thou hast loued them/ as thou hast loued Mee. Father/ I will, that where I am/ there may they also, be with mee/ whom thou hast giuen mee?

20. RVminate vpon the Sense: marke well the Grounde: vnderstand the Scripture. And take a viewe of yourselues/ whether ye haue receiued of Christ, such a Cleernes/ or not: and whether He be One with you, and ye with Him/ and with the Father.

21. Now if it be thus with you/ To weet/ that 1 1. Thess. 4. 2 ye be com to such x a Sanctification in the Spi- 2. Thess 2. b 1. Pet. 1. a. rit/ through Christ, then ye knowe, who He is/ for to confesse Him: and ye knowe Him/ how that y Heb. 1. a. He is y the like Image of his Father. one Bee-

ing.

ing, Spirit, or Life with the Godhead: [z] who hath neither Beginning nor Ending. z Apo.1.22.b

22. He saith also: [a] I am the Way, the Trueth, and the Life: No man commeth to the Father/ but onely through Mee. a Ioh.14.a.

23. Moreouer: [b] I am the Doore of the Sheepe: if any man enter-in by Mee/ hee shall be saued. b Ioh.10.a.

24. THerfore haue regarde to the Grounde of the Scriptures/ how in all things; they point vs vnto Christ, to thintent that Hee should haue his [c] Shape in vs: and that wee should be in al Loue and vpright Righteousnes and Holynes; [d] partakers of his Beeing/ if it were but rightly vnderstood. For it is vnpossible/ [e] to knowe the Spirit of Christ, with an Heart that is cloathed or couered with a Mynde of the Flesh. c Gal.4.c. d Ioh.17.c. Heb.3.b. 2.Pet.1.a. e Eod.33.c. Rom 8.a. 1.Cor.2.b.

25. If Christ therfore hath a Shape in you/ [f] and you beleeue in Him/ as the Scripture saith/ then may you confesse Him rightly: Howbeit/ not out of your Imagining/ nor according to your knowledge out of the Letter/ as the Learned in the Letter and the common People do, that are without the Communialtie of the Loue of Iesu Christ: but confesse Him, out of the Shape that He hath in you/ through such a Cleernes, as [g] his Apostles confessed Him by: euen as it is written: E f Ioh.7.d. How men shall rightly cõfesse Christ g Ioh.1.b. Act.2.a 2 Cor.12.a. Gal.1.b. 2.Pet.1.b.

26. That which was [h] from the Beginning/ which we haue heard/ which we haue seene with our Eyes/ which we haue looked vpon/ and our Hands haue handled of the Word of Life. And the Life appeered/ and wee haue seene it/ and do testifie and publish vnto you, the eternall Life: h 1.Ioh.1.a.

which was with the Father / and is appeered vnto vs.

27. Heere may euery one looke into himselfe / whether he also do thus knowe Christ, before hee testifie or confesse much of Him: Otherwise hee knoweth not what he confesseth.

28. THerfore we must first / be turned vnto Christ, according to the Trueth / i That is / in Hope / through Faith / vnto the Righteousnes: and so / with Good-will / stand firme therunto in the Beleefe: k take vp daily our Crosse / in the Obedience of the holy Word of the Spirit of the Loue of Christ: and followe Him with Patience in our Soules / to the Saluation / vntill Hee obteyne l a Shape in vs / and his Death m of the Crosse / becom a Ioy vnto vs: & so in the Trueth knowe Him / to thintent we might confesse Him rightly.

i Rom. 5. a. Gal. 5. a. 2. Pet. 1. a.

k Mat. 10. d. 16. c. Lu. 9. 14. c.

l Gal. 4. c.

m Gal. 6. b.

29. For the Heart must bee turned into Him, and He into our Hearts: And then may we rightly confesse Him / with the Mouth. Or thinkest thou / O thou Man / that this pleaseth God / to speake of God somtymes n with the Mouth / and so to confesse him Christ (not respecting among whom / or to whom) of whom a man knoweth nothing at all: and whyles your o Heart remayneth so farre estranged from Christ, and from his vpright Righteousnes and Holynes in the Spirit? O No: Whosoeuer taketh it so / shall be deceiued therin.

n Mat. 7. c.

o Esa 29. b. Mat. 15. a.

30. For if thine Heart bee not turned to Christ and his Seruice of Loue: neither be inclined to the p Sanctification in the Spirit: and thou / through the Beleefe of the Trueth / doest not / with Inclination of the Loue / q growe vp therin /

p 1. Thess. 4. b. 2. Thess. 2. b. 1. Pet. 1. a.

q Eph. 4. b.

in/Then is all thy Faith and Confessing/ vnprofitable/ and vnpleasing to God and his Christ.

31. IF thou therfore O Man; doest eyther despise/ or hast no regarde vnto thatt/ which is out of Loue; held-forth or witnessed vnto thee/ thou shalt surely lament it/ at the last: namely/ in those Daies/ when Miserie shall fall vpon thee/ and that thou shalt see the Triumph of the Glorioussnes of Christ, [r] in many thousand Saints/ comming [s] from the Rysing of the Sunne/ and Going-downe/ from the Midday/ and from the North or Midnight: [t] and that they shal with Gladnes be assembled; as a Kingdome of God their Father; vnto [v] Abraham, Isaac, and Iacob, and vnto all the holy Prophets: [x] And thou then shalt synde thy selfe shutt-out-at-Doores.

F

r Iude. 1. b.
s Esa. 43. 49. a
t Esa. 51. a. 52. 60. 61. 62.
v Mat. 8. b.
x Mat. 8. b. 15 b. Lu. 13. c.

32. AND therfore now haue ye All regarde, [y] to an vpright Heart and meeke Spirit, according to the Spirit or Life of Christ: and [z] separate yourselues, from the Wayes of all the Vncircumcised and Vnbeleeuing.

y. Psal. 51. b. Esa. 57. 66. a Micah. 6. a.
z Pro. 1. a.

33. Howbeit, not outwardly with the Bodie/ or with Wordes: [a] For then must ye go-out of the World. and abyde in no place. (For the Vnbeleeuing Darknesses [b] haue couered the World euery-where.) But [c] separate you from them with Heart and Spirit: Beleeue the Good, in the Loue: and becom likewise a Light, in the Lorde/ [d] so shall ye not be partakers of their Vngodlynes.

a 1. Cor. 5. b.
b Esa. 60. 9. b 60. a.
4. Esd. 14. c.
c 2. Cor. 6. b.
d Apo. 18. a.

34. THis write I vnto you; ye Deerly-beloued; for this intent/ euen to stirre you vp heerby to a pure Mynde/ and to that Pietie which God regardeth: also for a Warning of

Destruction to-com: and that ye may perceiue, how that men are to stand vnpartiall, according to the Requiring of the Trueth, for to vse well
2. Pet. 1. a. the [c] Common-loue / and to knowe the vpright Confessing of Iesu Christ: Wherby to vnderstand (so much as the Lorde, out of his Grace, permitteth vs to see) wherin the Calling of our Saluation consisteth / to thintent that noman, thorowe Misvnderstanding/or Vain-imagination, deceiue himselfe / or be deceiued by Others.

Gal. 1. a. 35. If now any man be drawn-away [f] or lead-aside from this good Vnderstanding, which we beare-witnes vnto / let such a one turne him againe to the Good (that his Inclination to Gods Requiring be not in vaine:) and lament and bewaple his Ignorance (that the Lorde may bee gratious vnto him:) and so apply himselfe, with whole Heart, Mynde, and Will, to the vpright Righteousnes/which in the Loue, abydeth firme for euer.

The XIX. Chap.

1. Of the Common-saying, They shall be All taught of God, howe it is mistaken. and with what hurte.
11. Who they are, and how they order themselues, that shall be taught of God.

A [a] There goeth also a common Saying abroad amongst Many / and it is Scripture: (the which is recited in the first Booke of the Glasse of Righteousnes. and also in many moe Places of our Wrytings:)
a Esa. 54. b. Ier. 31. d. b Ezec. 11. b. 36 c. Ioel. 2. c. Act. 2. b. [2] They shall All be taught aright of God, [b] and by his Spirit.

Now

2. Now whiles Some that haue heard and spoken of this Sentence, vnderstood not the Scripture. nor rightly tooke heede to the Sense of the Worde/therfore they haue not explaned the Meaning of the Worde aright.

3. Also Some that haue heard it, haue let the Counsell of the Worde go: and so are fallen into the Forgetting of the Good: turned-away from the Desire to the Righteousnes/ and from the Hope of Saluation, accroding to the Promises: and haue sticked vnto [c] Couetousnes and Lusts, the Snares of the confused Worlde. [c] Rom.1.c. Eph.4.b.

4. Truely those that cleaue to the Worde and his Seruice of Loue, in such a sorte / and do so take and vnderstand it/They haue conceiued altogither amisse, of the Word and his Requiring. And therfore they are [d] becom vaine in their Vnderstanding: Insomuch that they forsake the Scriptures and Exhortations to the Good, all-alike: & do let the Conuersion to God, and to his Righteousnes, vtterly dye out of their Hearts: speaking thus with vnrepentant Hearts, out of the Vanitie of their Mynde (not discerning the vpright Vnderstanding:) **It must all com of God: Ther is One that giueth all: For it is God onely / that can teach vs: Of Him must we receiue all: and no Men can giue it vs.** [d] Rom.1.c. Eph.4.b.

5. This they say well: and runne yet neuertheles forth, as if ther were no God nor Ministring of his Worde, that loued or required the Righteousnes: and do not once knowe, nor consider, the

Estrain-

e Esa. 1. 59. b. Estrainging or e Falling from their God/ whereby to turne them againe vnto Him & his Righteousnes, and to shewe Repentance f or Amendement for their Sinnes: and so in all Humilitie, to haue regarde / to what purpose God hath giuen his Promises, and annexed or ordeyned the Ministration of his Worde vnder the Obedience of the Loue, thereunto, / wherby they might receiue of Him, the Vertue of Saluation. For out of such a Heart of Humilitie, g the Humble do alwaies in God spinde their Saluation, and not the stoute Hearts / that do not esteeme of Gods Righteousnes.

f Mat. 3. a. Lu. 3. a. Act. 3. b.

g Esa. 57. 66. a. 4. Esd. 8. f. Eccli. 3. c. Iam. 4. a. 1. Pet. 5. b.

B 6. O God / How dangerous a Tyme is it now h in these last Daies / through the Misvnderstanding of the Children of Men!

h 1. Tim. 4. a. 2. Tim. 3. a. 2. Per. 3. a. Iude. 1. b.

7. What a number of false and venimous Windes do there blowe among the Children of Men / to the Hurt of their Soules, and to a Drawing of them away from the Righteousnes!

8. Oh / that there were in euery one, an hearty Desire to the Good / then might they be protected and defended from the Bewitching of the false Windes, which make the Heart negligent to the vpright Good / and bring it eyther to the bewitched Humilitie / or to the Lusts of the vaine World!

9. Therfore it is expedient, to haue a Regarde to Vnderstanding: i to take heed to the Wisdome: to esteeme much of Godlynes: to account the vpright Righteousnes, k for the Most-precioust, aboue all Riches: and to make choice of the Longsufferance, with the Foresightfulnes as Superintendentes.

i Pro. 1. a. 2. a. 3. a. 4. a. 8. a.

k Sap. 7. b. 8. a.

This

10. This did the holy Fathers, in tymes past, giue heede vnto: [l] and so God taught them in his Wisdome, and preserued them, that they were not partakers of the Plagues of the Vngodly. [l Sap.10. Eccli.44.45. 46.&c.]

11. WHerfore let euery one vnderstand the Meaning of the Worde aright: and take a right Viewe, that he may knowe who he is: and how he ought to apply himselfe for to be taught of God, and to be endowed with his Spirit: and what-maner People God will choose for his holy People.

12. Truely not such, [m] as with their Hearts cleaue vnto the World: loue the Euill: [n] and, in all things, let-go the Counsell of God. Neither yet Such, [o] as hang their Hearts, in Buying and Selling, vpon Couetousnes, or, [p] in Eating & Drinking, vpon Gluttonie, or, in Marrying and Beeing-marryed, vpon Vnchastnes, or vpon any vaine or transitorie Reioycing: whether it be in Building or in Planting: and who, in al their Doings, do not attend nor haue-regarde, vnto the Workes of the Lorde: as it came-to-passe in the Tymes [q] of Noe, and in the [r] Tymes of Lot. [m Sap.1.a. n Pro.1.a. o Mat.24.d. Lu.17.21.d. p Rom.13.b. 1.Cor.10.a. q Gen.7.a. r Gen.19.c.]

13. For all those, whose Hearts in the Tyme of Noe, claue not to Gods Righteousnes, but had a Lust and gaue-ouer their Hearts to the vayne corrupt Things! They marked not the Worke of the Lorde: neither had any respect to the Preseruation of the Righteous: nor yet feared the Punishment, which then was ready-to-com vpon all wicked Men. Of all this, knewe they nothing, till the Floud came vpon them, and tooke them cleane away.

C 14. THerfore vnderstand and knowe the Preseruation of godly Men, in these last Daies: and consider well the Meaning / Who, or which they are / that shall be taught of God: and in what Course they walke (the which
f 1. Glas. 7. we haue in-some-measure expressed f in the first Booke of the Glasse of Righteousnes / and do heere at this present expresse it:) namely / they are
g Mat. 5. a. Those, that g haue Hunger and Thirst after the
v Iudith. 8. b. Eccli. 2. 3. c. Righteousnes: v that submitt their Soules to the Obedience of the gratious Word and his Ser-
x Lu 18. a. y Ioh. 4. c. Eph. 6. f. Phil. 4. a. uice: x and continue daily in Prayer (not in many Words, y but in the Spirit, with Desire to
z Lu. 1. g. the Lorde and his Righteousnes) that they may obteyne Grace at the hands of God, to liue z in his Righteousnes, with an vpright Heart and pure Spirit.

15. These are sorrowfull for their Sinnes: and sighing ouer them, suffer not their Soules to bee quiet / so long as they knowe or feele in themselues, any vaine or naughtie Being, which their Hearts are tyed or bound vnto: or so long as any thing in them, doth reigne ouer them, which is not God / because they may not, in all things, serue their God onely.

16. These that loue the Good-being from the Heart / do seeke in God to obteyne the same: and do labour and zealously endeauour thereafter.
a Deut. 4. c. Ier. 29. b. Mat. 7. a. Lu. 11. a. a For they seeke / and synde: they knocke / and it is opened vnto them: they aske / and receiue: Not in Presumptuousnes / as though God ought it them, because of their Seeking, Knocking, and Asking. O No: They looke not vpon their owne Doings: but labour onely for this, euen how to please the Lorde / geuing themselues ouer also ther-

therunto with humble Hearts, according to the Spirit, and acknowledge that they are not worthy of such Grace, thus to be accepted and established in Gods Truth and Loue.

17. With such humble Hearts, do they through the Loue and her Seruice, seeke to synde Grace and Peace at the hands of God the Father. and not the subtile Knowledge, [b] which maketh the Heart stoute and lostie: [c] but they seeke, aboue all, and afore all things, the Kingdome of God, and his Righteousnes. The which are the Gifts of God, that God richly bringeth in the euerlasting Life, vnto such, as worship and loue Him.

b 1. Cor. 8. a

c Mat. 6. d

18. For those that pray vnto Him for an vpright Heart, and for a newe and pure Spirit, [d] He doth not endowe with an euill Heart or a wicked Spirit (though sometymes the euill Heart or vnrighteous Spirit, make vp itselfe theragainst: yet is the same taken away [e] through the Beleefe, in the Crosse or Patience of Christ, vpon Hope of the Good that is for-to-come:) but they obteyne Faithfulnes and Trueth, [f] and the righteous Spirit, with an Heart of Meekines and Loue. And that is Christ or the Annoynted, which is holy, and teacheth right. It is true.

D

d Lu. 11. b

e Eph. 6. b

f Lu. 11. b

19. AFter this manner do they apply themselues, that will be taught of God and his Christ: out of whom God will prepare him an [g] acceptable People, to bee a Remnant for himselfe, in the Destruction of the wicked World. Yea it shall be [h] a poore playne People (not after the outward Sight of the Eye, but according to the hidden inward Man) such as hope on the Lorde, and in the Spirit, relye and trust vpon his Name. And these same, yea such, doth God

g Tit. 2. b

h Esa. 41. b. Soph. 3. b. Lu. 12. d.

choose

choose vnto him, for his People / for to magnifie his holy Name in them for euermore.

20. FOr consider, ye Beloued, How should any man, be taught of God or Christ, that will not giue eare to his Teaching or Counsell? but doth as Gods Enemie, cleaue vnto and loue, the [i] Deuill and the World / which do openly resist God.

[i] Ioh. 8 c. 1. Ioh. 2. b. 3. 4.

21. Therfore ought the Louers of the Truth, which hope for the Saluation of the perfect Being, vtterly to put out of their Hearts, [k] whatsoeuer concerneth the Vanitie or Misbehauiour / and euery thing which the Heart, contrary to God and his Righteousnes, is bound or tyed with / so much as in the Lorde they are able. and so to giue-ouer themselues to God / that Gods Goodnes may haue his Place in them, and not any vngodly Being.

[k] Pro. 1. a.

E 22. Also all Louers of the Righteousnes, ought to [l] reach the Hand / and to [m] exhort, one an other to the same: and so in one-manner Beleefe, to strengthen ech-other towards Saluation, with a good Courage: [n] and to haue regarde to the sure prophetical Worde [to weet / to the Seruice of the Loue, administred in his tyme] to treate therof: [o] to breake that same Bread, among ech-other, in stilnes: and to perseuere or abyde stedfast in Prayer / till [p] all Couerings (wherwith their Hearts, after the Flesh / or according to the Visible, are couered) bee done-away: and that the Pure or Cleere [that is to say / the spirituall, heauenly, and vncouered, Being of Christ] [q] appeere and come, in their Spirit / To thintent that so they might [r] knowe / and cleaue-fast vnto the liuing God and his Christ, in the Spirit (euen as He

[l] Eph. 4. b. [m] Rom. 15. b. 1. Thess. 5. b. Heb. 3. 10 c. [n] 2. Pet. 1. b. [o] Act. 2. 20. b [p] Esa. 25. b. 2. Cor. 3. b. [q] 2. Cor. 3. b. 4. a. [r] Ioh. 4. c. 2. Cor. 5. b.

as He, blessed may he be, is a Spirit.) and in all Loue (wherin the Lawe / and the Gospell of the Kingdome and the Doctrine therof, is [f] fulfilled) might, with all their Vnderstanding, Will, and Desire, liue the vpright Righteousnes of God: [t] and that God likewise may be the Most-best-beloued, and his Righteousnes, [v] their most precioust Treasure / worthy to be esteemed high aboue all.

[f] Rom. 13.b. Gal 5.b. 1. Tim. 1.a.

[t] Deut. 4.6. 10.10.f. Mat. 22.d.

[v] Mat. 13.c. 2. Cor. 4.a.

23. WHosoeuer now doe thus, with an Inclination to the same, stand in a good Will/to Them belongeth the Blessing and Happynes promised of God. To whom it is also promised, [x] that they shall be made the Children of God. and be blessed with the Drawe of his Increasse, and be annointed for [y] Christians, with the Oyle of Loue and of his Spirit or christian Nature: Yet not, out of Flesh and Blood, but out of the holy diuine Beeing.

[x] Psal. 82.a. Ioh. 1.a.

[y] psal. 45.a.

24. When the Man therfore is thus ioyned vnto God / then may he with God rightly, possesse all Things. and vnderstand and knowe, wherout the horrible Destruction commeth, vpon the Children of Men.

25. WHerfore the Man should seare his God/ that he might come to the godly Wisdome. and might cleaue vnto That which is right and reasonable/to thintent that he might not perish with the Wicked.

P

26. For Wisdome, [z] is much better then Gold and Siluer. Righteousnes, much worthier and precioufer, then all Perles and precious Stones. and Prudence, much more honorable, puissant, and strong, then all Castles, Citties, and Fortresses, also mightier then the Multitudes of the

[z] Pro. 8.b. Sap. 7.a.b.

Armed. The Feare of God doth more quiet the Heart in a Little / then do abundant Riches, in all the Pleasures and Delights of the World. It shal in his time be found & knowne to be euenso.

27. VNto this holy and diuine Wisdome, apply ye your Hearts, ye Deerly-beloued: and be ye warned in this dangerous time / in which, all Foolishnes and Vngodlynes beareth-swap: Whose End reacheth [a] to the most horribleſt Destruction.

a Heb.10.c.

28. For lo / it commeth, which is for-to-come; and all vngodly Being shall make-vp itselfe and be astonied, after thatt it shall [b] feare, tremble, and quake. and be compelled, in the Beholding of his own Destruction, to suffer the Vengeance of the Fyer. But the Godly shall obteyne Peace.

b Esa.33.a.

29. THerfore take-heed: feare God: sticke-fast to Vertue, Humilitie, and Meeknes: leaſt ye remayne in the Vngodlynes. [c] and be made partakers of her Plagues.

c Apo.18.a.

30. Watch [d] and pray: and bee reformed or iustified: and stand fast, vpon Gods Promises.

d Mat.24.e. Lu.21.d. 1.Pet.5.a.

31. Obserue your Tyme / [e] vnto Sanctification: [f] & behold, in you daily the Spots of your Spirit, in the Glasse of Righteousnes: and wash you [g] with the cleane Waters, in the Lauer of the Loue: and be purged in your Spirit, [h] in the Fornace of the Lowlynes of Heart: and so loue that Thing, which is right and reasonable.

e Gal.6.b.

f Iam.1.c.

g Esa.1.b. Ier.4.b. Ezek.36.c. Ioh.3.a.

h Eccli.2.a.

The XX. Chap.

1. The Author hath kept-backe nothing, that is necessarie to Saluation: 5. and therfore cleereth himselfe of the Mans Destruction. 8. Yet if any do

know

knowe any Better-thing, hee deſyreth that they will ſhewe it out of Loue, as he hath done. 10. A Counſell to all Louers of the Trueth, how to behaue themſelues: 19. Shewing them what God requireth. 26. He willeth, that men deſire not, to haue all at once. 30. Many ignorant Beginnings, haue brought men into diuers Miſvnderſtandings: eſpecially, into Securitie: 39. From which hee exhorteth to returne with a new Courage, vnto the Seruice of the Loue. 43. Of Diuers that are diuerſly diſpoſed to Errour. Some, to reſt vpon themſelues. Some, vpon their Libertie. Some regarde neyther Sinne, nor Grace. Some ſtraighten themſelues to get the promiſes: and afterward growe inſolent vpon their owne Worthynes. 57. Wherof hee willeth to beware.

BEhold/ yee Beloued/ Accor- A
ding to all that in my Labour I haue ben able to doe (howſoeuer the ſame bee playne/ and not to be compared vnto the Stile of the ſubtile and flowred Eloquence) I cannot tell/ that I haue (according to the Sight which is a reuealed vnto me, out of Gods Grace) kept- a Rom.16.c. Eph.3.a. Col.1.c. 2.Tim.1.b.
backe any thing from the Man/ that ſerueth/ or is needfull for him to knowe eyther to his Saluation. or els for a warning vnto him, of the preſent Deſtruction and of that that is to-come.

2. Haue regarde to the Tyme: and reſpect an vnpartiall Heart in the Righteouſnes. b Be eſta- b Eph.3.b
bliſhed in the Loue: and be ſtill myndfull of the ſame.

3. I haue ſhewed my Seruice, out of the Inclination of Loue: howbeit, I haue written againſt none in-particuler. but before all Vn-

derstandings indifferently: I haue weighed
c Esa. 28. c. Eccl. 21. c. 28. d. the Equitie / c in the Balance: measured the Righteousnes with the Squire and Lyne: and described the Righteousnes in Letters / according to the Life: the inward Life out of God [to weet / his good Nature] I haue expressed: and the outward Righteousnes of Man / haue I not left-out. To thintent that it might all go rightly forward in the true Beeing. and that no man might be bewitched or bounde with any Opinion or Bewitching of Spirit. but that euery one might / according to the Trueth / and in the Loue / stand free in God.

d Deut. 30. b. 31. c. Act. 20. c. 4. LO / God d is my Witnes / and Heauen and Earth also / that in all my Wryting / I haue neither sought nor desired any other thing / but the Saluation of Men / in the Loue. The Lorde of his Mercie / vouchsafe vs to fynde Grace in his Sight: e and leade vs in his Waies / f Psal 86. b. f Psal 51. b. Act. 15. b. for to clense our Hearts by f his righteous Spirit / and by Faith / to thend we may knowe Him in the Trueth. and be defended from all the Errours and Abhominations of the wicked World.

g Eph. 5 b. 5. BEhold / and awake g in the Spirit of your Myndes: lay-hold of Vnderstanding: looke to your selues: h and let not the Errours of this World delight you. I cleere myselfe this day / before you all / and before all those / that willingly desire or be mynded to Errour or to the wicked World / that my Counsell and Will is not so.

h 1. Joh. 2. b.

6. IF any man therfore take-pleasure / or be addicted to the World or to her Vanitie and Abhominations: and do desire to fire his Heart theron / The same erreth through the Ples-

sing

sing of his Own-mynde. But as for mee / I cleere my selfe of his Destruction.

7. For lo / I haue, out of the Inclination of Loue, called and bidden you All out of the abhominable World, vnto Conuersion to God. and vnto Repentance and Amendement. and haue heerin warned you all sufficiently: I haue distinctly-shewed you (as much as I might do and sawe necessarie) both Death [i] and Life / Destruction and Preseruation: I haue witnessed and pointed-forth the God of Life, which hath made Heauen and Earth: his Statutes [k] and Ordinaunces which stand-fast for euer (wherin all the vpright Fathers haue liued. and which all Gods Prophets haue born-witnes of) I haue also distinctly marked-out. Therfore shall no man (that heareth or readeth our Writings, be able to [l] excuse himselfe / As though that we haue hidden the Counsell or Will of God from him, in any thing. B

i Deut. 11. c. 30. b. Ier. 21. a. Eccli. 15. c.

k Deu. 4. a. 5. d. 6. a. 10. b.

l Ioh. 15. c.

8. NEuertheles / if ther be any greater God, then the God of Israel, which hath made Heauen and Earth: If there be now any better Lawe or Ordination, then his Lawe: [m] Or better Statutes and Ordinaunces, then Gods Statutes and Ordinaunces, according to his Ordination: If there be any perfecter Life, then the [n] Loue / as is witnessed by his Christ: (For through the very same was [o] the Life aforetymes published, which is euerlasting: and on that same or to that same euerlasting Life, is euen our Seruice and Poynting also:) Or if there be any thing in any body / or if any man hath any better thing, that excelleth the euerlasting Life and the Loue which we beare-witnes vnto / Let him manifest,

m Deut. 4. a.

n 1. Cor. 13. b. Col. 3. b. 1. Ioh. 4. b.

o Ioh. 1. a. 17. c.

the same vnto vs/ or let it out of Loue be declared vnto vs/ to the Vnitie of Heart in the Loue/ euen as we to the selfesame Vnitie, do witnes, manifest, and publish, the euerlasting Life and his Righteousnes of the Loue and of the vpright Beeing.

9. Or if any man perswade himselfe/ that hee knoweth some better thing, which poynteth neerer or cleerer to the Almightie, then the holy Spirit of the Loue and of the euerlasting Trueth doth testifie and point vnto vs (by which Testimonies, He [p] bringeth and leadeth vs into all Trueth:) Let the same man make himselfe apparent vnto vs vnder the Obedience of the Loue, with an vnpartiall Mynde: and not with hold from vs, the Most-best/ for to serue: in the Vnitie of Heart in the Loue, as is said, in vpright Godlynes, the liuing God onely. For euen thus standeth our whole Heart affected.

[p] Ioh.14.c. 16.b.

10. HEerunto be ye now all armed and wel disposed, O ye Louers of the Trueth. Beware that yee sleepe not/ [q] seeing it is now a Tyme to watch; but awake in the Spirit: and abyde in any wise in the Hope/ vntill ye see the Light to the Life, your Salvation.

[q] Rom.13.b. Eph.5.b.

11. Make not hardly any light account of it: cast it not with the vnregarding-ones, in the Winde: but haue respect alwaies vnto the Good: And this Seruice of the Loue, shewed on you; which is in Letters described and ministred vnto you, to a godly Life, stretching to the Loue; turne not aside from you: but take [r] the same to Heart: and growe vp therin/ to an vpright Beeing of the Loue. And so then shewe your vnpartiall Seruice towards One-an-other/ according to the

[r] Deut.6.a.11 b.22.c. Pro.4.d.

to the vpright Nature and Being of the Loue. For the Loue, to the Vnitie of the brotherly Nature, requireth such things / To thintent that the euerlasting true God might, in such vpright [f]Righteousnes and Holynes as pleaseth Him / and in the Establishment of his Promises, onely be serued. and the Earth likewise [t] with Righteousnes, Faithfulnes, and Trueth, be inhabited. Towards this let vs go-forward, in a meeke Spirit.

[f] Eph. 4. c.

[t] Esa. 60. 61. 62. 2. Pet. 3. b.

12. IF yee heare any thing that soundeth vnto you strange or [v] absurde in your Eares / yet be not bitterly mynded: but followe after Longsuffering. and blaspheame nothing. C

[v] Ozee. 8. b.

13. Let euery-one, which is not to be spoken-to or to be counselled, runne to an end, with his [w] Vnderstanding: and growe ye vp in Stilnesse and Singlenesse of Heart / [x] praying God for Wisdom / & for an vpright Sight in the Trueth. But ye not your Hearts vnto any thing / saue onely, to the good Life of the Trueth. [y] For thatt shall make you free.

[x] Sap. 9. a. Iam. 1. a.

[y] Ioh. 8. d.

14. Aboue all things, ye Beloued, [z] followe still after the Loue: For there neither is / nor shall be, any thing / that may excell her. [a] The Loue is the chiefest Good / the Trueth, a Light to the Life / and the Righteousnes, our Hope. Heerunto let our Hearts be affected: For heerin standeth the Praise of the Lorde.

[z] 1. Cor. 14. a. Col. 3. b.

[a] Deut. 6. 10. Mat. 22. d. 1 Cor. 13. a b. 1. Tim. 1. a.

15. THus let vs forsake all Bewitching of the Spirit: and departe from the Euill / and increasse or growe-vp in the Good: And that all, in Stilnes / and in the hidden Wisdome of God. For the Tyme peraduenture will yet a little while remayne-troublous, to speake

freely, before all People: of the Trueth & Godlynes: For at this Tyme, ſhee is [b] yet with the Woꝛld much too baſe. But loue and eſteeme ye her ſo much the moꝛe: and gather ye her to youꝛ ſelues, foꝛ a Treaſure in youꝛ Hearts.

[b] Eſa. 59. b. 4. E. d. 14. b.

16. All what the wicked Woꝛld loueth, all the Enoꝛmities and Abhominations, that the Miniſters of the wicked Woꝛld do gather in their Hearts, and all the Enuy, Contentiouſnes, and Strife of the obſtinate Teachers againſt vs and our moſt holieſt Seruice of the Loue, caſt and hurle them all out of youꝛ Hearts: and inwardly, haue nothing to do with them. Foꝛ their Inwardnes is full of Vanitie, Falſhood, and Miſchiefouſnes, and their Joy is onely in their fooliſh knowledge, and in the earthly and tranſitoꝛie Things.

17. But let youꝛ Hearts be full of the Life and Beeing of the true Godhead, and youꝛ Joy, onely in his Righteouſnes, that therin ye may liue, in the Spirit and according to the Trueth.

18. Let it be a Pleaſure vnto you, that God becommeth Loꝛde and King ouer All, Haue a deſirous Heart to the Good: to the ſame reach alſo [c] one-an-other the Hand: and retayne no Offenſe of Miſdoing, one towaꝛds an other: but exhoꝛt [d] to Amendement: and foꝛgiue in the Loue, That ſo wee may growe vp with eeh-other in one Band of Loue, vnto the Godlyneſſe, as a reconciled oꝛ [e] acceptable People of the Loꝛde, thꝛough Ieſus Chriſt, ſuch as haue founde Grace and Meꝛcie at-the-hands of God the Father, foꝛ to inherit his Promiſes, & to ſeꝛue Him with pure Hearts in all Loue.

[c] Eph. 4. b.

[d] Eccliꝰ. 28. a. Mat. 6. 18. d. Col. 3. b.

[e] Tit. 2. b.

Behold,

19. BEhold/ to be comprehended heerin, is the Life which is euerlasting: and to reach one-an-other the-hand to the same Godlynes/ and to exhort to Amendement of Life/ and to retayne no man his Sinnes, is the [f] Mercie which God requireth of vs. and not Sacrifices. D [f] Oze.6.b. Mat.9.b.

20. He requireth Righteousnes/ and hates the vngodly Being. He sheweth his Longsuffering towards them of Goodwill/ [g] and beareth their Infirmitie or Weaknes/ as one that would not haue any man to perish/ or to turne-backe. [g] Esa.55.a. Heb.2.b.5.a

21. For a willing Heart, is a Delight vnto Him: and a broken or troubled Spirit, [h] for his Sinnes cause, will He not despise. [h] Psal.51.b.

22. A good Confidence towards his Grace, of a conuerting Sinner/ is a Joy vnto Him: [i] and it causeth also a Joy, in the heauenly Being. [i] Lu.15.b.

23. THerfore [k] let no man be dismayed/ nor faynt-hearted: but let euery one from the Heart vpon Hope in the Beleefe, apply himselfe to the Good: and [l] possesse his Soule with Patience, vnto the godly Promises. [k] Deut.20.a. 31.a. Esa.35.a. [l] Lu.21.c.

24. Let no man take any Yoke vpon him, out of his owne Choyce/ least by some Meanes of his Vnableneſſe, hee fall into a Loathing towards the Good: but growe vp by little and little/ and profit ye still from tyme to tyme.

25. Keep alwaies what ye haue: go not [m] backe in any case/ that ye loose not the Crowne of Saluation. Go still forward/ increasing in the Good, and in the Knowledge of the holy Vnderstanding: [n] and so passe-on towards the Perfection. [m] Apo.2.c.3.a. [n] Heb.6.a.

26. Neuertheles/ desire not to haue euery thing at once: but grow-vp in the Good, from the [o] Beginning of the Christian Life [That is / [o] Heb.5.c.a

p Mat. 3. a. from the Repentance for Sinne, p to go-on in Amendement of Life/and to abyde stedfast therin,
q Mat. 24. b. euen to the q End] vntill the true Life of Perfection:
r Eph. 4. b. That is / r vntill the Old-age of the Man Christ. The which is inwardly to obteyne the Loue essentially.

27. And thatt is the Perfection of our Godlynes / wherin we are to growe-vp; from the Beginning of our Turning to God/and to the Entrance of the first School-rule of the christian Doctrine of the gratious Worde and his Seruice of Loue; vntil we be established in God and his true Loue/ according to the Promises.

E 28. IF therfore any man loue the Good: and his Soule desire to inherit the same/let him go therunto / with an humble Heart: and follow-after it out of Vnderstanding / that Ignorance greeue not his Soule.

29. For there haue ben Many in tymes past/ that would by Force haue the Righteousnes all at once, and would seyne; according to their Fansie; consume and destroy the Sinne altogither by-heapes: but they haue fallen into greater and grieuouser Sinnes.

30. BEcause now as many Beginnings, are with Lacke-of-vnderstanding taken-in hand/ therfore Diuers Men, are
f Mat. 24. b. becom vnstedfull to the f Righteousnes/and haue turned themselues backe againe: and do cleaue to the World and to her Misvnderstanding / more then euer they did before.

31. Diuers Others perceiue no Differences between the illuminated and vnilluminated Men: and so; whiles they are not yet illuminated themselues; they giue regarde both to their owne Imagi-

magnation of the Knowledge. and alſo to the Precepts of vnilluminated Men / becauſe they truſt vpon ſuch things: and ſuppoſe / that in ſuch ſorte / all is well with them.

32. They diſcerne not alſo the Life / from the Death / in their Inwardnes. nor yet the Hearing [t] of Counſell and Doctrine / wherby to drawe neere to the liuing Commaundement of God. and to liue therin. [t Pro.4.a.]

33. Many others hold [v] at a ſtay. and haue no Righteouſnes: neither do they aſſie, hunger, nor thirſt, after it: and do neither go backwards nor forwards. Which is indeed a great Shame. [v Apo.3.b.]

34. It were better for one, to ſuffer now and then ſome Inconuenience for Lacke of experience: ſo that he abide in the Hope; / then to hold himſelfe ſtill or idle to the Righteouſnes / before he be come to the Saluation.

35. For albeit one do ſome tymes / by ſtumbling and falling / ſuffer ſome Inconuenience / yet he tryſeth againe for all that / and bewayleth his Ignorance: and ſo then he taketh a new Courage againe / with a more circumſpect Vnderſtanding in the Spirit; [x] againſt the Craftyneſſe of the Sinne: and therby profiteth and increaſſeth in the Righteouſnes. [x Eph.6.b.]

36. Now when a man perceiueth or is aware of the Gayne / to weet / that he increaſſeth in the Good; / then is hee of good cheere / and much ſtronger in the Beleefe / and firmer in the Hope. This / in proceſſe of tyme / he groweth vp in the Spirit of the good Life / vntill hee come to the Perfection: That is / to the Loue.

37. Wherfore the Loſſe teacheth Prudence and Witt /

Witt/ for to attend vnto the Word / with Vnderstanding: but the Gayne bringeth-sweetnes: itt maketh firme in the Hope: and begetteth a Gladnes in our Hearts. When as to abide in Vndesire to the Righteousnes/ and to be [y] neither hot nor cold. but luke-warme / is by all meanes to be vtterly discommended.

[y] Apo.3.b.

F 38. I esteeme, in this behalfe, much better of thatt Man / [z] who like the lost Sonne, hath spent and consumed all his Treasure & Riches: and out of great Pouertie, turneth him againe/ and seeketh at his Fathers hands, the Rowme of a Seruant (out of which Humbling a man cometh againe to his Riches: and through such Losse getteth Vnderstanding, how to gouerne, to a Mulciplying the Riches of God) then of such a lazie, slothfull, and loptering Man/ as for feare of Losse, [a] burieth his Tallent: and will neither make Gayne nor Losse therwith.

[z] Lu.15.c.

[a] Mat.25.c. Lu.19.b.

39. Herof beware, yee Deerly-beloued; that yee bury not that Little which yee haue receiued of God. nor yet with-hold or withdrawe yourselues, for any maner of Cause, from this our vndeceiuable and most-holyest Seruice of the Lorde.

40. For through that many People, haue partly through the sundry partiall Instigations of Men (risen-vp before our said Seruice) ben intangled/ and darkned in their Vnderstanding: and that therfore they could not rightly knowe the Trueth, in her Degree. but did often-tymes stumble, fall, and suffer harme/ Yet all yee, that loue the Trueth with vs/ and haue likewise fallen in the same, learne Prudence now therby: and turne againe [b] into the Way of Righteousnes:

[b] Esa.55.a. Ier.3.a.18.b. 24.a.35.b. Ezek.18.d.

Refresh

Refresh yourselues in the Beleefe, with a new Cheere: and so, through the Seruice of the holy Word, be ye renewed in your Vnderstanding, vnder the Obedience of the Loue.

41. Vnder the same Seruice giue-eare to the Elders of the holy Vnderstanding; [c] and followe not the Will or Counsell of your owne Mynde: but [d], with the Elders, vnder the Seruice of the Loue, followe the Mynde and [e] Counsell of the Wisdom: and alwaies keepe yourselues, with the Elders in the Family of Loue, [f] to the Conforde, and to the Multiplying in the Good, and of the peaceable Kingdome, in all Loue.

c Deut.12.8.
d Eccli.6.d.7 d.8.d.
e Pro 1.a.2.a. 3.a.4.a.5.a. Eccli.16.c.
f 1. Thess.5.b. Heb.13.b.

42. Becom not wauering in any wise. But in-case ye stumble/or fal/yet rise againe: and thinke, that it is sometymes better, that a Childe do, in his Good-willingnes, committ-an-errour, or that a thing be done of him yet vnperfectly/ then that he should remayne brutish or vntaught. Be not afrayde, [g] like the vnfaithfull Seruant, that buried his Masters Talent; which was not very well taken at his Hands.

g Mat.25.c. Lu.19.c.

43. MEn may fynde Diuers that will take very great heed to themselues, least they should be deceiued or beguyled. and so will stay onely vpon themselues. But because they, so staying vpon themselues, giue no heed to the Grace vnder the Obedience of the Loue/ therfore remayne they, such as they are: and come not at any tyme to the Light of Life or Day of Loue: but abide-still in the Captiuitie of the Blyndnes, because they knowe not her Blyndnes or Bands of her Darknesses, wherwith they are bounde.

44. Some Others will in their Vnregenerate-

estate

estate and Depriuation, account themselues free, and will not be subiect vnto any thing, neither to the Scripture, nor to any Teaching, nor yet to the Seruice of Loue: and therfore, in that Sort, do neuer come to the [h] Freedome of the Children of God.

h Ioh. 8. 1. Rom. 6. c.

45. For in asmuch as they haue not perceiued nor obserued, in the Sight of their Vnderstanding, the Bondage of [i] Sinne, nor her Dominion, therfore remaine they vnprooued and vnexperienced: neither do they sigh nor [k] complaine for the Yoake of Sinne, which hath taken them captiue: and do knowe nothing at all, either of the Bondage, or of the Freedome, nor yet that they are so vtterly depriued or estrainged from God and his Christ, as they are.

i Ioh. 8. d. Rom. 6. b. 2 Pet. 2 b.

k Ier. 8. 2.

46. NOw men may also fynde Diuers, that are altogither light-hearted and cheerly-mynded: and so, in the Rainge of their Misvnderstanding, haue taken vnto them, [l] a false Light or conceited Knowledge. These, according to their naturall Vnderstanding, are well at-quiet: their Hearts are not once grieued for their Misdoings, any more. They haue also no regarde, eyther of Sinne, or of Grace: they feare no Condemnation, nor hope for Saluation, or for any Redemption.

l Es. 59. b.

47. When it goeth well with them but in their Creature, and in their Occupation or Trade, then are they content, and say: **God be praised, We are in very good case: We are ridd of all Intanglement of Heart: We now get our Liuing**

godly

godly and credibly. and toyle not ourselues with any thing.

48. But; alas; howsoeuer the godly Nature/ or the Image of God, [m] bee troden downe in them/ and constrayned daily to suffer the Death of the Crosse, for their Sinnes/ Thatt passe they not once for. [m] Heb. 6. a. 10. c.

49. Because they will not suffer with the godly Nature/ [n] or Christ, against the Sinne/ they desire euen nothing els, but; according to the [o] Flesh; to sitt-still in Ease; and looke-what; in this behalfe; crosseth them/ thatt recken they to be vtterly euill and vnright: and so waxe wanton or lustfull, in the Flesh. and licentious or light-minded, in their Spirit/ following-still [p] thatt which lyketh them, after the Propertie of ignorant Fooles: and despise the godly Counsell of the Elders, as also the Wisdome and Vnitie vnder the Obedience of the Loue. [n] 1. Pet. 4. a. [o] Phil. 3. c. [p] Sap. 2. b. Rom. 1. c. Eph. 4. b.

50. These are surely in very badde case/ although they thinke not so. For [q] they haue no Consideration on the Worke of the Lorde/ nor on the Worke of the Deuill, nor any Regarde vnto Thatt that shall perish. nor Desire, to Thatt which shall contynue This verily is a lamentable Misery. The Lorde keepe vs from such a Plague. [q] Esa. 5. b.

51. AGaine, Some may be founde/ which do endure much Straightnes; in Dying from Sinne; for to receiue the Promises; which are made thereunto; according to the Scriptures/ and that they might so become honorable Saints. and be also respected therfore. Yea they regarde no Affliction/ so as they may receiue H

receiue or gett thatt: and thus they fall into a Choosing / applying to themselues the Honour of the Promises.

52. And therefore, when according to their Desire, they haue gotten all thatt Honour, then perswade they themselues, yea it is already certain, thatt they haue greatly merited / because they haue suffered so much, striued and vanquished so valiauntly, and haue so much Knowledge. And do assume vnto them, that they are then holy: and that God on thother-side, is indebted vnto them, of all the Promises, and of the Blessing mentioned in the Scripture: beeing well assured heerof, that it doth of right and equitie appertayne vnto them.

53. Now because they haue chosen to themselues such an Opinion / they suppose that the Scripture witnesseth of them, as the People of God / and that likewise, in regarde of their Holynes, the Honour of Gods Promises, belongeth vnto them. They hold also so greatly of themselues / that they knowe themselues to be worthie of all the High-stile of the holy Titles, that men do giue them: also all the Seruices, that men shewe vnto them, they boldly arrogate vnto themselues, and a great-deale more.

54. For in their owne Eyes, they are the Most-vnderstandingest / and the Most-best or Holyest: Yea / they are so exceeding-proude vpon their owne Knowledge and Righteousnes / as if there were no God any-where els / saue onely with them, according to the Knowledge of their Cogitations: and as though that the true God, had vtterly excluded all other his Creatures.

Or

55. O! What an abhominable thing is it/ to assume and feyne to ones selse such a spirituall Conceit? For therout is able to spring great Abhomination and Wickednes/ such as is much-worse/ then any Fact of open Sinners.

56. For there is no greater Sinne/then a spirituall Pride: [1] in which the Man ascribeth Holynes to himselfe, by his Workes. and exalteth himselfe therwith. [f] Which last Errour, is much worse then the first. [1 Act. 12.c] [f Mat. 12.c; Lu. 18.c]

57. O ye Deerly-beloued / beware of such a Nature of bold Arrogancie/ that ye become not backslyders therby, from the single Humilitie and Meekines of the vpright Seeing of Iesus Christ, and that yee fall not into the Abhominations and Dreadfull punishments of vngodly Men.

The XXI. Chap.

1. Of the vpright Hearts, and their Lowly-Estimation of themselues. 8. The Ground of vpright Repentance is shewed in the Thirteenth Chapter of the third Booke of the Glasse of Righteousnes.

MOreouer men may also fynd A diuers vpright and well-willing Hearts to the Righteousnes who in all Obeying of the holy and gratious Worde, vnder the Obedience of the Loue, endure great Straitnes, for the Righteousnes sake: who also regarde no Straitnes / so as they might obteyne but such Grace / [a] that the Sinne might not haue-dominion ouer them: but that they might be [b] freed from it/ for to serue, in Righteousnes and Loue, [a Rom. 6.b] [b Ioh. 8.d; Rom. 6.a]

the

the liuing God onely/ and to be obedient to the Requiring of his worde. Not thinking / what they are then worthy of / or how they are then to reigne / or what doth then belong vnto them.

2. O No: Their Thoughts reach not so farre: but they are still inclyned / for to walke brotherlike, in the Loue / and with earnest Desire to do the Will of the Lorde: They haue regarde vnto
b Rom. 3. a. Gods Promises/trusting euen vpon this/ b That God is true of his worde / As One that sheweth
d Esa. 57. 66. a. his Grace on such as loue Him / d and are lowlie of Heart.

3. When as they haue now, with Singlenes of Heart, shewed all Obedience, in the Seruice of the gratious Worde of the Lorde and of his holy Spirit of Loue. suffered much Griefe and Affliction, for their Sinnes cause. and haue tasted of the Refreshing or Annopnting to the Healthy of their Soules / then becom they but so
e Rom. 12. b. 1. Pet. 1. c. 3. a much the more lowly & humble of Heart / e and so much the more brotherly and peaceable towards all Men: and count themselues vnworthie of such Grace: neither knowe they how they shall bee able to bee seruiceable yenough in the Loue.

B 4. They esteeme moreouer very little, of their owne Word / that aryseth out of themselues/according to the Flesh: but the Requiring of the Seruiceable Worde of the Lorde, wherunder their Hearts stand humbly submitted, to all vpright Righteousnes and Holynes, they make great account of / and hold it very worthie to be obeyed vnto: Moreouer, the Life of Righteousnes, which is ministred and set-forth in the Seruice of the Loue, they cleaue-vnto with all their Hearts/

Hearts / and aboue all, praise it exceedingly and gladly would, that all Men were, in the godly Nature and brotherly Loue, obediently come therunto.

5. These shewe alwaies towards God and his Seruice of Loue, true Humilitie/and Obedience. and towards Men, true Loue, Faithfullnes, and Trueth: and do not desire, according to the foolish Pride of the World, any Praise or Seruice of Men, to themselues: but rather that the Righteousnes in the Loue, might haue his Proceeding, and all People might vnder the Obedience of the Loue, serue God/ and inherit the Peace of Christ.

6. Out of such an vpright Heart (beeing [f] grown-vp to the Old-age of the holy Vnderstanding, and [g] taught to the Kingdome of God) they testifie, [h] that all Laude, Honour, & Praise, belongeth to God onely, and not vnto them. And so in their Proceeding in the same vpright Life, they likewise serue or reach the Hand eyther to other: and thus in their Seruice they point the Man, onely vnto God/ and to the Saluation of God, in Iesus Christ.

[f] Eph. 4. b.
[g] Mat. 13. f.
[h] Psal. 115. a.

7. This Mynde or Nature is farre the most- C best / because, by itt, the Man esteemeth the Grace of the Lorde to be great. and all his owne Doings or Workes/ and Anguish, respecteth or iudgeth he as [i] of no value. The Lorde, of his Grace, bring vs all to such a Mynde. Amen.

[i] Phil. 3. a.

8. THe Ground of vpright Repentance and Amendement for Sinne, is, at large, plainly expressed / and with cleere Distinction vttered vnto you, in the third Booke of the Glasse of Righteousnes, in the thirtieth Chapter/ according

cording as the same is practized and vsed of all Goodwilling-ones / which seeke and loue the good Life of the vpright and louely Being, from the Heart. and do out of all their Soule passe forth towards it, vnder the Obedience of the Loue.

Take it to Heart.

An Introduction to the Glaſſe of Righteouſnes.

The XXII. Chap.

1. Sundrie Opinions are taken from the Scriptures. 2. Diuers do contend about the Kingdome of God, both whatt it is, and whence to be had, and when. 5. But the Scripture is cleere ynough: and the Matter it ſelfe is explaned. 24. He exhorteth to the Reading and Hearing of the Glaſſe of Righteouſnes: where men ſhall ſee the euerlaſting Ordinances of God, and the ypright Life, wherin Gods People haue euer liued. 30. The ſame Ordinances were renewed by *Moſes*, and the Life publiſhed by *Chriſt* for a Goſpell. 31. In ſure Hope wherof, the Beleeuers reſted: and are now with *Chriſt* manifeſted in Glory. 45. He calleth vpon Such as haue too ſoone named themſelues Chriſtians, that they lay-away their vayne Boaſting, and turne to the Loue and her Seruice.

THer are alſo diuers Men, that A
draw ſundrie Opinions or Vnderſtandings, out of the Scripture: But euery-one particularly, after his owne Conceiuing. Howbeit in aſmuch as they know not the Counſell of God, nor comprehend his Wiſdome, therfore do thoſe Opinions and Vnderſtandings fall out to be of ſeuerall ſortes: and do for the moſt parte runne all one againſt an other: and are among ech-other intangled.

24 SOme ſtriue for the Kingdome of God, or inward Life of Chriſt (which is cal-

led the New Man:) and suppose, that it is This or That. or that it is heer hence or there-hence after the outward Appearance; for to-come or to be obteyned.

3. Others thinke / that it shall be first found and obteyned, after the Death of the Creature. Yea/ the Principallest of the Learned-in-the-letter, who will (forsooth) be the Understandingest in the Scripture, do maintayne such a Ground of Beleefe.

4. O God! How long shall the Scripture thrugh the false and vnright Light or Sight be yet set-forth and taught?

5. It is doubtles plainly and cleerly yenough written / [a] that the Kingdome of God is inwardly within Vs. Hee is in the midd'st of you (saith [b] Iohn) whom ye knowe not: The same is Hee/ that baptizeth with the holy Ghost.

6. But Many (as it well appeereth) knowe Him not. For Hee / who is the very [c] Image of God/or the Christ, and the Kingdome of the Glory of God, hath his Going-downe in vs, inwardly: and suffereth the [d] Death of the Crosse, for the Sinnes cause.

7. Neuertheles / if any man bee baptized inwardly in the Death of Christ, and [e] with his like Death, bee vntill his Burying planted into Him/ the same ariseth also with Christ, and liueth. For then inwardly is Gods Kingdom of Heauen euen in him. and not specially, heer or there/ As among These / or among Those: but the Kingdome of God is heere and there. among These/and among Those: namely/in euery one, in Vs. Howbeit vnknowne to Many, as is already said.

[a] Luk. 17. c.
[b] 1. Ioh. c.
[c] Col. 1. b. Heb. 1. a.
[d] Rom. 6. a.
[e] Rom. 6. a. Col. 2. b.

New

8. NOw if the Kingdome of God be within B
Vs: and that wee (as the Scripture
saith) [f] beleeue in Christ, then ought wee after [f] Ioh. 7. d
the Counsell of the Wisdome and of the holy Vn-
derstanding, to seeke it inwardly there: For e-
uen-thither shall it come: and so be found in-
wardly within Vs.

9. But whoso seeketh it onely at the hands of
an other / and doth not attende the Comming
therof inwardly, according to the Direction of
the holy Worde and Seruice of Loue, the same
shall in no-wise synde it.

10. For this cause men are not, in the See-
king of the Kingdome of God, to despise the
Counsell and Seruice of the holy Word / which
vnder the Obedience of the Loue, teacheth and
directeth rightly to the same. but, with lowly
Hearts to giue good eare therunto.

11. Therfore beleeue the Trueth: and followe
the Counsell of the Scriptures. [g] Seeke / and ye [g] Mat. 7. a
shall synde &c. [h] Turne you about / and become [h] Mat. 18.
as Little-children. and not subtile, cunning, [i] or [i] Pro. 3. a
wise in your owne selues. For whoso receiueth Rom. 12. b.
not the Kingdome of God, [k] as a Childe / he shall [k] Mar. 10. b.
not enter therin. Lu. 18. b.

12. WHerfore it is all to no-purpose, to set
ones mynde vpon any thing, that is
aboue in the Heauen, or that is beneath vnder the
Earth: eyther what People, this or thatt is: or
wherhence Christ shall come / or not: or with what
outward Appearance, the Kingdome of God
commeth.

13. For behold: If ye synde not the Kingdome
of God and his Righteousnes, [l] inwardly in [l] Lu. 17. a
your Soules: and the Forme of Christ in his Glo-

m 2. Cor. 4 a. Gal. 4 c. rie, appeere not in your [m] Inwardnes/ then shall ye be constrained to misse or be without the Kingdome of God and Christ. [n] and shall likewise not
n Ioh. 6. f. o Lu. 14. c. 22 d. eate the Bread from Heauen with Christ, [o] in the Kingdome of God his almightie Father.

14. Therfore seeke it where it is to be found: and take right regarde, whither it commeth: hunger and thirst ye after it. Neuertheles/ haste you not after it, out of your owne Choosing / through Misunderstanding: but go ye
p Psal. 84. a. [p] from one Deede, to an other.

q Lu. 21. b. 15. Possesse ye your [q] Soules with Patience. Haue regarde on the Comming of Christ Con-
r 1. Tim. 6. a. 2. Tim. 2. c. Tit. 3. b. tend not any more: [r] and striue no longer with Flesh and Blood.

C 16. Let it once suffice that ye haue contended and wrangled, for the Scriptures cause: rather nowe endeauour you in Obeying of the Requi-
s Tim. 1. c. ring of the Seruice of Loue, [s] to receiue or put-on the gratious Worde of the Lorde in your
t Eph. 4. a. Hearts: & labour ye [t] for the Vnitie of the Loue. For in such a sorte shall the Kingdome of God come.

17. Now when you haue thus receiued or put-on the seruiceable gratious Word of the Lorde [u] the true Christ after the Flesh in your Hearts or Inwardnes/ then applie yourselues therwithall [x] in your Inwardnes to the good Deede which the gratious Word of the Lorde requireth in his Seruice / for to ouercome in like maner with Christ, euery thing that is against Him / to the
y Psal. 110 a. intent his Enemies [y] for a Footstoole, may be laid vnder his Feete.

18. And when you exercise yourselues heerin, ye are likewise baptized in the Death of Christ

[that

[that is / in his Patience] [x] and with his like Death or Patience be ye planted into Him: and so [y] ouercome ye through the Beleefe: with the like Crosse or Patience of Christ, the Sinne, Death, Flesh, and the World/ Deuill, and Hell, and all Sensualitie/ which arysseth out of your Own-wisdome of the Flesh: and be ye likewise: in your inward Man; [z] renewed vnto Righteousnes/ [a] in the Resurrection of Iesus Christ. Lo/ thus doth the Scripture teach vs: if it were but rightly vnderstood.

x Rom.6.4. Col.2.b.
y Eph.6.b.
z Rom.12.a. Eph.4.c.
a 2.Cor.4.b. Phil.3.b.

19. WHen we are now passed-through this/ [b] & haue through the Death of Christ: euen vntill his Resurrection: ouercommed all those deadly things/ then haue we Peace [c] with God the Father. and stand firme in the Loue/ which is the End or Fulfilling of all the spirituall Testimonies. And therin is comprehended the Perfection.

b Col.1.c.2.b
c Rom.5.a. Eph.2.b.

20. Not that wee come heerunto / out of our owne Strength. But when: with lowly Hearts; we [d] turne vs obediently to God and to the Seruice of his gratious Worde/ then doth God also offer himselfe vnto vs: and out of his Calling in the Spirit/ alloreth or draweth He vs vnto himselfe/ iustifying vs through the Beleefe, in [e] the Blood of Iesus Christ: and maketh vs cleane from our Sinnes: and giueth vs the euerlasting Life.

d Esa.55.a. Ezek.18.d. Ioel.2.b. Eccli.2.17.c
e Col.1.b. Heb.9.b. Apo.7.b.

21. THis is verily the Word of Faith/ [f] which was published by the Apostles, through Christ, for a Righteousnes vnto vs. [g] Whosoeuer therfore preacheth any other Christ, or preacheth Christ any other way: publisheth any other Gospell/ or publisheth the Gospell vpon any other Fashion or Ground: or beleeueth

f Act.2.4.5.7.8.&c. Rom.10.a. 1.Pet.1.c.
g 2.Cor.11.a. Gal.1.a. Phil.1.b.

any otherwise: or buyldeth vpon any other Foun-
[h] 1. Cor. 3. b. dation / [h] then God hath from the Beginning
through his Prophets and Apostles, required
[i] Gal. 1. b. and willed / The same man remayneth [i] execrable
or accursed / according to the Mention of the
Scriptures.

[k] 1. Cor. 3. b. 22. For [k] no other Foundation, may there be
layd / then the same that is layd: which is Iesus
Christ, who from euerlasting was / and is / and
abydeth for euer. Through whom God made
[l] Heb. 1. a. all whatsoeuer is any thing: and [l] He beareth vp
all things by the Power of his Might: and ma-
keth the Clensing of our Sinnes / through him-
selfe. Vnto Him, as a Father of all, be Laude,
Honour, and Praise / for euermore. Amen.

23. These / and such like things was I partly of necessitie moued to rehearse vnto you / ye Deerly-beloued / to thintent ye might consider them aright. and vnderstand the Diuersitie of euery-thing / that concerneth the Saluation of Men.

24. Furthermore / see that ye humbly / with Meditation to God, apply yourselues / out of the Inclination of Loue, to reade or to heare the Glasse of Righteousnes: and consider or marke the Life which is witnessed & set-forth in the same. Behold there in the Spirit of your Vnderstanding / the euerlasting vnchaungeable Statutes and Ordinances of the almightie God: which also shall remayne vnchaungeable for euer. For thatt which is there witnessed, is such
[m] Gen. 1. c. Eph. 2. b. an vpright Life / [m] as the Man is created vnto / for to liue therin. In which Statutes and Ordinances, the Lordes People haue liued from the Beginning.

Yea

25. Yea such a Life, Statutes, and Ordinances, are a Delight and Joy to all vpright Hearts and Prophets, to liue therin: and they haue heertofore born-witnes therunto / that in tyme to-come men should liue in them. For, through the Trueth, they sawe into the Life of Peace in the Loue: and that through the Life of Peace in the Loue, euery thing is made perfect / and therin standeth firme / or abydeth stedfast.

26. THatt verily is the Life which is true: [n] and thatt Life, is the Light of Men / [o] and the Head of the holy Communialtie. Whoso goeth out of it, cometh to the Death, Blyndnes, and Darlines.

n Ioh. 1. a.
o Eph. 1. 5. c. Col. 1. b.

27. But the Soules of those that liue therin, are blessed in the Lorde. For such People doth God require / as do walke in his Ordinances [that is to say / in the Life of Peace and Loue] [p] and do loue the onely God, from the Heart.

p Deut. 6. a. 10 b. 30. b.

28. LO / It is the true God / that requireth such vpright Righteousnes: and Hee himselfe cleaueth to his Righteousnes [q] his Statutes and Ordinaunces [r] euerlastingly. [q] For He is the Spirit of his Life / the Life of his Worde / the Worde of his Spirit / [r] the God of Abraham, the God of Isaac, and the God of Iacob or Israel.

q Ioh. 1. a. 4. c 6. g.
r Exod. 3 a b. Mat. 22. d.

29. Thatt verily is the true Life of Peace and Loue: and the Statutes and Ordinances, are the same vpright Righteousnes / which the holy Fathers haue liued and walked in.

30. The same Statutes and Ordinances of the holy Fathers, were by Moses renewed / [s] and witnessed vnto a Life before all People. And that Life was through Iesus Christ (being risen from the Dead / and ascended into Heauen) [t] published

s Exod. 20. Deut. 5.
t Mat. 28 d. Mat. 16 b.

vnto all People, for a Gospell, because they should liue therin. And vnto All that beleeued theron, was the Resurrection from the Dead / and the euerlasting Life, witnessed and promised through Iesus Christ.

31. In sure and firme Hope wherof, the vpright Beleeuers haue rested in the Lorde Iesus Christ, till the Appeering of his Comming, which is now, in this Day of the Loue, reuealed, out of the heauenly Being. With which Iesus Christ, the former Beleeuers of Christ, [v] who were fallen a sleepe, rested, or dyed in Him, are now also manifested in Glorie.

v Ioh. 5. c. 1. C. 15. c. 1. Thess. 4. b

32. For Christ, in the Appeering of his Comming, rayseth his Deceassed, from the Dead / [x] to thintent that they should reigne, aliue, with Him ouer all his Enemies: [y] and condemneth all the Vngodly, which haue not hyked of Him.

x 1 Cor. 15. c.

y Mat. 25. c. Ioh. 5. c. Rom. 2. a. 2. Thess. 1. a.

33. This is the ioyfull Message, published to the Gentiles / wherby [z] as Fellowheires in the Testaments of Promise, they are bidden and called to the House of Iacob, and to the Citizenship of Ierusalem, To thintent they should departe from the Brutishnes of their Erroures / and from the sundry Intanglements of their Idolatries, and turne them to the God of Israel, for to serue Him onely / and to liue in his Statutes and Ordinances, through the Beleefe.

z Eph. 2. 3. a.

34. Which Righteousnes [a] is required out of the Lawe: and is now, in this last Tyme openly and euidently witnessed, out of the Inclination of Loue / and through the Insight of the same vpright Life, to a Viewe of the vpright Righteousnes / which the Man is created vnto; and to a Demonstration / Wherunto or to what

a P. 2. 3. c.

End

End or Fulfilling, God hath giuen his Promises, and made his Couenant with the Fathers.

35. Behold/ heerunto [namely/ to that which we beare-witnes of] is the Calling of the Gentiles made/ [b] who are out of Grace; called therunto/ for to serue with the Stock of Abraham, one God in one maner of Righteousnes. b Rom. 11. & Eph. 2. b.

36. LO/ These are the Promises/ [c] which were committed to the Iewes in the Circumcision: And Iesus Christ [s] the Safemaking-word of the Lorde [3] is amongst them; [d] for the Trueth of Gods sake, becom a Minister of the Circumcision/ to confirme the Promises made vnto the Fathers/ that the Name of the God of Abraham, might be magnified likewise among the Gentiles. And for the Mercies sake towards the Gentiles/ is the Grace of Life published also to the Gentiles/ to thintent [e] they should praise God, and knowe the God of Israel, and his Ordinances. c Gen. 17. b. Act. 13. c. Rom. 9. a. d Rom. 15. a. e Act. 10. 11. 13. c. Rom. 11. b. 15. a. b.

37. Which God and his Righteousnes, wee do now knowe in the Loue, through the Spirit of Trueth/ which according to the Spirit, [f] leadeth vs into all Trueth: that is/ into all Loue/ according to the Promises. [g] For the Loue is the Band of Perfection. By which Band, we are sealed & confirmed for euer in the same Perfection/ to thintent that Gods Glory, his Couenant, and Promises, may likewise abide firme, from euerlasting to euerlasting. Amen. f Ioh. 14. 16. b. g Col. 3. b.

38. BEhold the same God of Israel (who out of his Grace, prepareth and bringeth all this vnto vs) is the God, [h] that hath made Heauen and Earth/ the Sea/ and all that is therin. Hee it is that doth Wonders; who nei- h Gen. 1.

ther breaketh his Promises / [i] nor forgetteth his Couenant: who also suffereth not his Lawe and Righteousnes to be troden-downe for euer: but He setteth-vp the Children of Israel, his Beloued: [k] Not for their Righteousnes. [k] but for their Fathers sakes: Towards whom He had a Desire / according as He promised. and spake the same in tymes past / by the Mouth of his holy Prophets.

[i] Deut. 4. d. Lu. 1. g.

[k] Deut. 9. a.

39. Therfore haue regarde vnto the euerlasting vnchaungeable God: being an inuisible liuing God: the God that hath made you, and created euery thing that liueth and hath breath. He [l] it is, which was / which is / and which is to-com: who liueth euerlastingly, and shall still-contynue. And so is also his Life, Lawe, or Righteousnes.

[l] Heb. 13. a.

40. WHerfore giue heed vnto the Thing that is right and reasonable / and shall contynue for euer: glasse yourselues in the Glasse of Righteousnes: and therin behold according to the Spirit / the vpright Life / and the [m] Lordes Statutes and Ordinances / which stand firme in God, for euermore.

[m] Exod 20. Deut. 5. a.

41. Let not the Matter in any wise seeme too slender or too small vnto you. For though the Righteousnes / wherof we testifie, be [n] no eloquent Speach: and that the same seemeth to be / but as a small Brooke / yet is it notwithstanding [o] a bottomles Sea / which all Riuers do runne into. And whatsoeuer can be vttered concerning the Righteousnes (were it euen by so great multitudes of Bookes / as is the Sand by the Sea-side) it is euery whit comprehended or grounded / in the very same.

[n] 1. Cor. 2. a.

[o] Esa. 47. a.

Who

42. Who so liueth therin/ or in the Obedience of the same Life the gracious Worde, p loueth thissame Life/ and with a lowly and humble Heart; applyeth himselse obediently therunto/ q such a one shall becom wise in the hidden Wisdom of God. For the Obeying of the Requiring of the Seruice of the gracious Word of the Lorde/and of the Lawe of his Statutes and Ordinances, r doth make the Man wiser/ then all his chosen Masters or Teachers: and in that maner commeth hee to the holy Vnderstanding of the godly Wisdom.

p Prov.4.8.

q Eccli.39.2.

r Psal.119.k.

43. HEerunto let vs be mynded from the Heart, ye Deerly-beloued: and regard ye the kynde Mercie of God shewed on vs, out of his Loue. For such a Perceiuerance or Cleernes of the healthfull or safe-making Beeing/ is shewed vnto vs vnworthie, in open Sight. and hath in these last Daies; giuen vs to knowe his Requiring, in our Spirit and Vnderstanding/ to a right Distinguishing of Life/ s and Death/ to thintent that we who are yet in Perrill of Death/ and do suffer Griefe and heaupnes for the Sinnes cause/ should conceiue Hope towards such an healthfull Life, and reioyce vs in the Godlynes. G

s Deut.30.b. Ier.21.a. Eccli.15.a.

44. Therfore let no man be t negligent in such an appeered Grace: but euery one giue God the Honour: and so sigh ouer his Wretchednes/ that he may be reformed of his Errours.

t 2.Cor.6.a. Heb.12.b.

45. YE Children of Men/ yee that haue named yourselues before the Tyme/ or much too-soone, with the Name of Christ, or with the Name of Israel: Lay-away from you/ your vayne Boasting; v repent/and amend your

v Mat.3.a. Lu.3.a. Act.2.d.3.a.

and

and betake pourselues to the Loue and her Seruice/ that ye may be saued.

46. Do not thinke in your Hearts/ that ye, yet remayning, without the Gratious Word and his Seruice of Loue; do, neuertheleſſe, ſtand-ſure in Gods Couenant: or that ye may not haue tranſgreſſed nor forſaken the Couenant of your God.

47. Thinke not alſo/ that ye are before God (howſoeuer after your Conceit, ye haue hallowed yourselues) any worthier, then all other Heathen are, which are without you. For truely/ ye are ſubiect with them all, vnto Vanitie, Miſvnderſtanding, and Deſtruction: and alike, couered vnder the Darkneſſes, not knowing what Waie ye al walke. For your owne Righteouſnes, is ſtrainge and vnknowne before the God of Iſrael: inaſmuch as the ſame is not His Liſe of Righteouſnes/ nor yet, His Statutes and Ordinances.

48. Therfore ye, which liue and walke without the Doctrine and Seruice of the gratious Worde, are euen altogither, touching the inward Man, one maner People with all Heathen/ although outwardly, ye haue ſundry ſeuerall ſortes of Godſeruices or Ceremonies: but truely they are to no Aduantage nor Vnitie vnto you. but, to all Controuerſie and Diuiſion: they are not to the Liſe. but much-rather, to a Death/ and Deſtroying one of an other.

The

The XXIII. Chap.

1. Whether the Chriſtians and their Ceremonies haue any preferment, or not. 6. They haue ben blynded, aſwel as the Iewes were in tymes paſt: 7. ſo as there was no difference between them, and other People. 8. Euery one hath made a choſen Righteouſnes to himſelfe. 10. But now the godly Knowledge is reuealed out of the Loue. And men ought to regarde it: els to be found of no value. 15. Not the outward Chriſtianitie. but the inward Man, is the thing that God eſteemeth. 20. But almoſt All turne them to the earthly things. 22. He leaueth euery one free: but touching himſelfe, hee will hold him alwaies to the good Life. 25. The Godlynes ſhall ſurely come forth: but who ſhall be partakers therof, it is knowne to the Lorde. 27. He exhorteth to Vnitie and Peace. &c. 31. And requeſteth that none will be offended at his Wrytings. 33. If any man haue Gifts, let him not be proude therof: but aſcribe all vnto God.

NOw Some might heere demand / Whether the chriſtian Ceremonies be nothing at all ſurderſom / or whether they (omitting all other Ceremonies) haue not in them ſome Aduantage towards the Life? For if the chriſtian Ceremonies had no Beneſite in them: then / to what-end are there chriſtian Ceremonies? And what Preferment then haue the Chriſtians by them? Or to what-purpoſe beare they then the Name of Chriſt Teſ-

[a] Supra. 17. 2. TRuly (as [a] we haue also shewed before) the Christians and their Ceremonies, haue, in their right Qualitie & Vse, much Aduantage. For vnto the Christians is committed, the Ministration of the gracious Word of the Lorde, and the Reuealing of the euerlasting Life: and to this end are the christian Ceremonies giuen them/ that all those which beleeue in Christ: the gracious Word of the Lorde should haue

[b] 2. Cor. 4. b. [c] 1. Cor. 11. c. Gal. 3. c. 4. a. a firme or sure Confidence [b] on the Reuealing of that same Life/ the which is, [c] with the christian Seruices and Ceremonies; promised for-to-come vnto them/ to an euerlasting Light and Beholding of the naked Cleerne of God, [d] through the vncouered Face of Christ.

[d] 1. Cor. 13. b. 2. Cor. 3. b.

3. For thus, with the same Seruices and Ceremonies, are the Promises of the Saluation to-come, committed to the Christians/ or to the Christian-communaltie. They are also the

[e] Ro. 9. 11. 15. Epha. 2. b. 3. a. Childzen of the [e] Testament of the holy Fathers, through the Beleefe: and that in all respects, after the same maner as the Iewes are the

[f] Act. 3. c. [f] Childzen of the Testament, in the Promises of their Fathers: out of whom are borne the Iewes, as Heires, and not as thereunto called. Which Promises were committed vnto them,

[g] Gen. 17. [g] in or with the Circumcision/ which the God of Heauen ordeyned for an euerlasting Couenaunt between Himselfe/ and Abraham and his Seed: Namely/ that the God of their Fathers (according to the Promises/ and according to the same Couenant) is euen their God/ and remayneth a God of their Seed/ for euer.

[h] Rom. 11. c. 4. Which Iewes (howsoeuer they are as [h] Branches broken-of from their right Stocke) are

are also grafted vpon no strainge Stocke. nor yet sett or built vpon any strainge Foundation/ but vpon the Foundation of the Promises / and Stocke of their Fathers. To which Salvation/ the Gentiles are (though the Beleese) called/ but of Grace/ as Fellow-heires of the same Promises, in Israel, for to serue the liuing God. i Eph. 2. 3.

5. Lo/ these Promises made to the Fathers/ to the Salvation of the Gentiles, are committed to the Christians, in the Beleese: and the christian Ceremonies are Witnisses of the Trueth of the same.

6. HOwbeit/ forasmuch as such a holy Beleese and Seruice of Ceremonies, to such a Salvation (as was euangelized in the Preaching of the Apostels of Christ) hath ceassed/ and by the Christians ben forsaken / therfore haue they ben couered vnder the Sinne: blynded from the knowledge of their Calling: and estrainged from the Vnderstanding of Gods Promises/ Euen as the Jewes also, in the Tyme when they knew not the Godlynes of Life: were blynded, and estrainged from the Vnderstanding of the Promises. Yet were they Jewes notwithstanding, outwardly: but k no Jewes, according to the inward hidden Man/ such as God esteemeth/ l according to the Life of their Father Abraham. And therfore ther was no Difference, m between them/ and the Grecians: but they stood alike vnder the Sinne. B k Rom. 2. c. l Joh. 8 c. m Rom. 3. c. 10. b.

7. INasmuch as it goeth nowe also thus with the Christians (or which men so call) therfore is-ther between them/ and other People no Difference: but they are all alike vnder the Sinne, and in regarde of the Righteousnes

nes which auayleth before God, they are no o-therwise to be distinguished saue-onely by the Ceremonies.

8. And euery-one, because of his Misunderstanding, maketh a Righteousnes or an Ordinance vnto himselfe, which, through the Glistering of his knowledge, he chooseth or respecteth for a (very) Righteousnes: and maketh to himselfe in like-maner with the same, a Congregation: not attending vpon the Promises of God, nor on the vpright Righteousnes, which through Iesus Christ he is called of God vnto.

9. NOw whiles all this, cometh-to-passe out of Misunderstanding and [n] bare Imagination, and out of the Ignorance of the vpright Righteousnes, therfore is-there Dissension likewise. For euery Congregation, in particuler, perswade themselues, [o] that they are the Christians or the People of Israel: and do diligently vse all Dexteritie and Sharpnes-of-witt in their Cause, for to maintayne the same in-his-proceeding: and thinke by their Witt to obteyne the Saluation: and so walke their owne Way. Wherby also they are all voyde of the [p] Grace of God, to the knowing of their Errour & Blyndnes.

10. But inasmuch as this godly knowledge, is now, out of Grace, reuealed vnto vs, As that wee, through the Cleernes [q] which God hath powred into our Hearts, do vnderstand, to whatt Saluation, or to what-maner Health of the Earth God hath giuen his Promises (to which-purpose, for to establish the Saluation, the Beleefe is preached) Therfore, for the Loues sake, can we, not smitt it, but must-needs, witnes the same,

n Iet. 7. c. 11. a 23. b. 18. b.

o Mat. 24. b.

p Rom. 3. c.

q 2. Cor. 4. 2.

ſame. and reueale the Peace/ and the true Loue, wherunto we are called/ If happely there might be or ihap be founde Any/ which had a Deſire or Inclination therunto: and then likewiſe we with them/ and they with vs (whether they were farre or neere) might be gathered-togither in the Loue/ accoꝛding to the Promiſes.

11. C Seeing then that God neglecteth not his Mercie towards vs. but hath made knowne vnto vs his Will (to thintent his Woꝛde may ſtand-firme/ accoꝛding as Hee in tymes-paſt/ hath ſpoken by his Prophets:) that vnto his People Iſrael; Hee will gather him a People, out of the Heathen/ which ſhall ſerue Him in Righteouſnes: (At which Tyme, God will gather his People togither againe/ and [r] be gratious vnto them. and build againe the [ſ] Tabernacle of David, and againe ſet-vp his People Iſrael, accoꝛding to the Promiſes:) Therfoꝛe ought we in like maner, from the whole Heart/ and with good Will, to giue-heed vnto thatt which is now by Gods Grace, accoꝛding to the Trueth, made-knowne/ and tendered, vnder the Obedience of the Loue, vnto vs: and in the ſame appeered Grace, to beleeue the Saluation/ wherunto we are called: and to pꝛepare our Hearts, in lowly Myndes, therunto/ that we might inherit our Calling/ accoꝛding to the Pꝛomiſes.

[r] 2. Mach. 1. d

[ſ] Amos 9. b. 2. Mach. 1. d. Act. 15. b.

12. But if any People refuſe it: and foꝛ-all-that ſhond perſwade themſelues in their Hearts, to be ſtill Chriſtians: oꝛ that their Congregation, is the verp People of Iſrael: (not thinking of the Reſtoꝛing of Iſrael, which in tymes-paſt was fallen: and thus ſuppoſe, that they haue attey-ned to the Beſt) and in their Blyndnes, ſet their

Confidence vpon their owne Wisdom, Righteousnes, and Ceremonies/ and vpon their Faith/ Then shall it likewise go with them, in these Daies/ as it did heertofore with the Jewes, that beleeued not on the Grace/ which was appeered vnto them.

13. For in his tyme shall their full Store-houses, [f] be found emptie. and the emptie, be filled with Goods. For their Christianitie according to the inward Man, shall be iudged & knowne for an Vnchristianitie, and their Beleefe, for an Vnbeleefe.

f 4. Esd. 6. c.

14. Therfore let noman boast himselfe of his Christianitie, because of his outward Baptisme / nor because of his outward Righteousnes / or narrowe Wayes of his Walking/ according to his Choosing or bare Imagination: but let him giue heed to the Promises/ and vnto whatt the Gentiles are called, and whom, the Christianitie consisteth. The which is a Christendom according to the inward Man, in the Spirit: As also Paul, in the Preaching of his Gospell testifieth.

15. For the true inward Man, is the Thing that anapteth before God: namely/ [g] the verylike Beeing of God / which the Loue is formed in, and the Man created vnto / to thintent he should [v] beare it, [x] to the Laud and Praise of the Glory of his God.

g 2. Cor. 4. a. Phil. 2. a. Col. 1. b. Heb. 1. a.
v 1 Cor. 15. c. Eph. 4. c. Col. 3. a.
x Eph. 1. a b.

16. And through the Reuealing of such a heauenly Clearnes (as that we discerne, that Many yea almost all; which do boast themselues to be Christians / are yet meere-straingers therfrom) we do well knowe the Fall from the right Ground of the Christianitie / and the Bands of Dark-

Darknes / wherwith we were all held captiue. And therfore we are all voyde of the y Grace of God / that He may haue mercie vpon vs all / to thintent He alone may haue the Glory. y Rom.3.c.

17. Now whoso perceiueth thissame / let such a one turne him in the Spirit, to the God of Vise / and to his Righteousnes, according to the Requiring of the Loue and her Seruice. z That his Vnderstanding may, through the Loue and her Seruice, be enlightned according to the Trueth / in the knowledge of Iesus Christ. and that likewise he might a loue God the Father / and liue in his Statutes, with an vpright Heart. z Eph.1.b. a Deut.5.

18. For out of the God that hath made Heauen and Earth, goeth the right Judgement: b his Word is liuing and powerfull / and sharper then a two-edged Sword: and his Burning is as a Flame of Fyer / c to a Consuming or Deuouring of all vngodly Beeing. b Heb.4.b. c Deut.4.c. Heb.12.c.

19. Whosoeuer seareth not Him, as a true God / nor loueth his Righteousnes / d Ouer such a one, standeth his Seueritie for euer. e But many Thousands synde Grace in his Sight / that do but turne them vnto Him / loue Him / and keepe his Commandements. d Rom.1.a. e Exod.20.a.

20. BVt who hath any regarde heerunto? Whose Attention is towards the Lorde? Who is-ther that is spiritually mynded? Who giueth eare? Whose Heart and Eyes, turne them to the Inwardnes of the Beeing of God? Truely / very fewe. But they turne them almost all vnto themselues / to the earthly Things / or vnto Flesh and Bloud: f and do verie gladly heare that which soundeth pleasantly vnto them, according to the Delight of their f 2. Tim. 4.a.

fleshly Eares: and so shutt the Eares of their Heart, against the God of Life & all the World: alienate their Spirit from his holy Wisdome: and will not heare Him, nor accept Him for their King, that they might liue in his Lawe and Ordinances.

21. Therfore will not He also count them for his People, neither regarde them. But they shall be compelled in their Estrainging to become, g like the Tossing of Chaffe, wherin the Whirlewynde, to a Scattering, mingleth it selfe. g Psal. 1. 2. Esa. 29. 2.

22. Behold, ye Deerly-beloued, Of these and other like things, I haue opened much vnto you, in the Glasse of Righteousnes, to a Distinction of the knowledge of Righteousnes: Looke vnto which ye are mynded, into that may ye go: h whether into the Sinne, to the Death, or into the Righteousnes, to the Life. I leaue euery-one free, vnbound, & vncompelled. h Deut. 30. b. Eccli. 15. c.

23. But as for Mee, my whole Heart and Mynde standeth altogither inclined to the good Life of vpright Righteousnes: and all my Confidence, is in the God of Life, that I shall not forsake the Wayes of his Righteousnes (which i are, by the Grace of God, brought and giuen vnto me, in the Sight and Seeing of my Spirit.) but shall still obserue the same. and vnder the Obedience of the Loue, administer them vnto the Children of Men: according to all the maner, as I haue set-forth and described them, according to the Life, out of the Inclination of Loue: in all my Seruice of Writing, for a Seruiceablenese to Many. i Rom. 12. a. 2. Cor. 3. b.

24. Whosoeuer therfore with me, hath any Desire to God and his Righteousnes, let such

let such a one then from his whole Heart, apply himselfe also with me vnto the same. He also that strayeth/ and hath no regarde vnto God nor his Righteousnes/ neither is mynded to the Loue and her Concorde. but will rather mix his Heart with the World and her Abhominations. and go-on after his owne Imagination / I must needs looke vpon it: howbeit it maketh me sorie/ & I suffer Griefe for it/ because hee doth; willingly; thus hunt after his owne Destruction.

25. For behold: It shall com-to-passe/ that the k Godlynes, vncompelled; through the Beleefe; out of the Loue of Righteousnes, shall com-to-light/ according to the Promises. k Esa. 60. 61. Abac. 2. 6.

26. BVt who they are/ that shall be made partakers of it and finde such Grace in the Sight of God. or from whence they shall com-to-ioyne with vs, for the Concorde of the Loue and her Seruice/ That is onely knowne to the Almightie and his Spirit. But the Vnitie of vs all shall be, l one Heart and Mynd in the Loue. To the which one-mynded Communialtie myne Heart standeth alwayes inclined. The Lorde giue vs all Grace, to be ioyned to his People, in Righteousnes of Heart. Amen. l Ioh. 17. b. Act. 4. d. Eph. 4. a.

27. Let euery-one also from his whole Heart be mynded therunto: and apply himselfe for the same Vnities cause, to the Loue and her Seruice/ and to the Righteousnes of Heart, before God: and so stand-for the Good, with all Diligence. Let him likewise; daily; apply himselfe m in Prayer, vnto the God of Life/ that He will vouchsafe to enlighten him and all Louers of the Truth/ together with all People, with the knowledge of his Wisdom and Vnderstan- m Eph. 6. b. Col. 4. a. 2. Thes. 3. a.

ping / To thintent they might all incline their Hearts, to the Loue and her Seruice. and so Gods Matters be well vnderstood. and interpreted according to the Trueth / To the Health of the Earth/ and Renewing of the World with Righteousnes.

1. Rom. 14. 2. 15. 2. Gal. 6. 2.

28. WHerfore [n] beare one with an other, out of Loue: receiue also vnto you all well-willing Hearts/to the Concorde in the Loue/and vnderstand their Testimonie, to the Good: and repaire one an others Vnderstanding/ to the Vnitie of Heart in the Loue. And let no man raple/ nor make Sedition or Diuision: but let euery-one ioyne himselfe vnto vs in Iesu Christ, vnder the Obedience of the Loue: and let him likewise in Iesu Christ, seeke the Good / to his Preseruation/ that the Seruice of the Loue be not hindred.

F 29. IF nowe by Any it should be founde / that some man should bring forth any Chaffe amongst vs, with the Corne / yet shall not men despise him for it. but repaire him, in his Vnderstanding, with good [o] Instruction to the Meekenes/ and to the Obedience of the Loue in the Spirit / that so, through the Seruice of the Loue; men may gather the good Corne: the Treasure of Righteousnes: [p] into the Barne: the Mans Heart: and that in like-maner, the Chaffe Being / together with thatt which is deadly and pernicious, may vtterly perish.

o Gal. 6. 2. 2. Tim. 4. 2.

p Mat. 13. d.

30. WHosoeuer now can rightly iudge / let not him raple: but let him trye the matter/ [q] and take or conceiue the Best out of it; and thus meete the Little-ones; and drawe all to the Loue / that no man may be offended / nor made bitter-mynded. Let euery-one be mynded

q 1. Thess. 5. b

heer-

heerunto from the Heart / [r] that all Offense may be rooted-out and destroyed from the Lordes Kingdome. [r] Mat.13.e.

31. After the same maner also my Request is/ that Those which reade or heare our Wrytings/ will not take them to Offense. but bowe their Hearts vnder the Loue. and receiue thatt onely which is right and reasonable.

32. BVt if so be any man do suspect any Misunderstanding in our Wrytings/ let him beare with the same/ through Loue/ that [r] through the Loue; all may be amended and repayred. For my Seruice is to Vnpartialitie/ and to Vnitie of Heart in the Loue. and thatt/ according to the Gifts of the holy and godly Understanding / which are of God giuen and committed vnto mee.

33. Moreouer if any man perswade himselfe, that he is more richly endowed-with-gifts/ [r] let him not be proude vpon the Riches of his Gifts: but let him humble himselfe among vs, vnder the Obedience of the Loue: and then shewe likewise with his Gifts, according to the Mynde of the Loue/ and according to the Requiring of her Seruice; his goodwilling Seruice, without Offense/ and vnseperated from vs and our Communialtie / to thintent the Fellowship of the Louers of Righteousnes, [r] may in euery respect be in the Loue / and be drawne and serued out of Loue, to-that-purpose. [r] 1.Cor.4.a. [r] 1.Ioh.1.a.

34. FOr who art thou, O Man; that thou doest proudly lift-vp thy selfe, for the Gifts cause of thy God / and that thou shouldst not be content to submit thy selfe with thy Gifts or Vnderstanding, vnder the Obedience of the G

v 1. Cor. 4. a. 15. b. 2. Cor. 3. b. Dam. 1. b. Loue of God and of Christ? v Knowest thou not/ that ther is no man/ that of himselfe can haue any good Thing or vpright Vnderstanding, except it be giuen him of God? Wherfore bring

x Esa. 42. a. 48. b. and submitt all vnder God & his Loue, x whatsoeuer doth belong vnto Him/ and separate not thy selfe from Vs/ seeing wee are also wellwilling therunto.

35. IF then thy Gifts, be all Gifts of God/

y Psal. 34. a. 105. a. 104. a. 145. a. I see that thou y praise God in those Gifts of his, vnder the Obedience of his Loue: and make no Breach or Diuision with the same/ nor in any wise despise not an other therwith/ that hath receiued lesse then thou hast: but shew-forth Loue, in all that is giuen or committed vnto thee of God: and so ioyne thy selfe with Vs, vnto the gracious Word of the Lorde/ which the God of Heauen hath raised-vp among Vs/ according to his Promises.

z Ezek. 34. a. 1. Pet. 5. a. 36. Be also not z lordly, neither aduance thy selfe by Accusation, against thy inferiour Brother: likewise desire not to a quench any mans small godly Gifts, which he obteyneth vnder the Obedience of the Loue. Nor iudge/ that any man besides his godly Gifts hath taken-on in his Counsell any Flesh and Bloud: but be at-peace with all them/ which, to a Concorde with the Elders in the Familie of Loue, do obedientlp submitt and giue-ouer themselues, with all

a 1. Thess. 5. b. their Gifts and Vnderstandings vnder the Loue and her Seruice. For b the Gifts of God are manifold/ yet mynded all, to Concorde & Peace/ forasmuch as the true God of Life, is with his Gifts no God of Discorde, but of Peace.

b Rom. 12. a. 1. Cor. 12. b. Eph. 4. b. 37. Wherfore ther is also in the manifold Gifts of God

of God, no more but one God/ [c] which worketh all: to whom of right belongeth the highest Respect, above all things. For Hee is the Most-highest/ the Liuing/ and the Euerlasting: [d] Whose Workes are wonderfull. & his [e] Iudgements, incomprehensible. c 1. Cor. 12. d Psal. 139. b. e Sap. 17. a. Rom. 11. d.

38. His Height is vnmeasurable/ his Depth, vnsearchable/ his Glory, vnspeakable/ his Wisdome, vnwritable/ his Grace, infinite: his Word is vnchaingeable/ his Lawe, inviolable/ his Trueth, vncorruptible/ his Spirit, vnmoueable/ his mightie Arme, vnfrapable: and his glorious Maiestie, remayneth stable for euermore.

39. BEhold/ This liuing and true God/ of whome we haue receiued our godly Gifts, is an euerlasting and true Light. [f] The same Light, is an euerlasting true Life: thatt Life, is an euerlasting stedfast Worde: thatt Word, is [g] a true Spirit. H f Ioh. 1. a. g Ioh. 6. g.

40. The same Spirit, is [h] the holy Wisdome/ and the vpright Vnderstanding. The holy Wisdom and vpright Vnderstanding, is the Prouidence. The Prouidence, is the Will/ which willeth that all what good is, may bee. In this Will, is the Beleefe. The Beleefe, is the Power and Might to accomplish. In the Power, is the Worke and Deed. The Worke and Deed, is all the visible and inuisible Beeing/ which God for himselfe hath brought-forth. h Sap. 7. c.

41. BVt all the things that are Gods/ and which the true God hath brought-forth and made [both the inuisible Beeing/ and the visible created Things] are all Witnesses/ [i] that Hee the same our liuing God is the Creator of all Things. The Giuer of all good Gifts. i Rom. 1. c.

and the eternall and true God / To thintent men
k Deut.6.b. Mat.4.b. ſhould ſerue, honour, and woꝛſhip Him k onely, as God, Loꝛde, and King.

42. And that ſame like Beeing of his Godhead, l was in the Beginning foꝛmed in the
l Gen.1.e. Eccli.17.a. Man. Which like Beeing of the Godhead and the Light of his Cleernes, the Man hath, m thꝛough the Fall ſrom his God, ben depꝛiued of.
m Gen.3.a. Rom.5.b. But the Comming of the ſame Light, is, in the Reſurrection of the Dead, to a godly Glozy,
a Eſa.60.62. Ioel 2.c. Act.2.b. 2.Pet.3.b. n pꝛomiſed to be in the laſt tyme: And that ſame [as a new Woꝛld, full of Light and Life/wheꝛin
o Apo.21.a. o God himſelſe dwelleth] p appeereth vnto vs
p Pſal.97.b. now in the Loue/and in the Righteouſnes of the euerlaſting Vncoꝛꝛuptiblenes/ accoꝛding to the Pꝛomiſes.

The XXIIII. Chap.

1. God hath euer ſpoken to the Fathers concerning his Sonne or Like-beeing: who is the Heire of all things, and the End of the Lawe and the Prophets. 5. The ſame Sonne promiſed to the Beleeuers, that the true Life ſhould be declared in the laſt tymes: 8. which thing is now fulfilled in the Loue: 10. but not vnderſtood by Many. 12. An Exhortation to lay-downe all Contending, vnder the Loue 22. Euery Father of a Familie, in the Loue, hath Libertie to vſe ſpeciall Ceremonies. 23. All to be done to the Loue & Peace. 25. As God extendeth his Mercie on vs: ſo ſhould we take heed vnto it. 26. *HN* witniſſeth of this Grace: and it ſhall in tyme be manifeſted ouer all. 28. He glorieth not in his Reuelations, but in God alone. Neither doth he deſpiſe any others

ther-

therwith. 32. Howbeit his Heart is inclyned vnto them that embrace the Loue. 34. There are no other People of the Lorde, but such as obey the Loue. 35. He hath not by his Wrytings defamed Any: but called All to the Vnitie of Heart.

THis almightie God / which was / which is / and which abydeth for euer (who giueth his Honour to [a] none other) spake in tymes past / by Moses and his Prophets, vnto the Fathers. [b] and thatt often-tymes / and in sundry maners / wherby Hee [c] required the true Fruit of his Righteousnes: and did still testifie of the like Image of his Beeing / & ceased not therin / till the Tyme [d] was fulfilled, that his Beloued one was appeered vnto them; namely / [e] his Sonne, the Fruit of his Loynes / and the verylike Beeing of his Godhead. A

a Esa. 42.b. 48.b.
b Heb.1.a.
c Deut. 4.b. 10.b. Esa. 42. 45. 51.55.
d 2.King.7.b Psal. 89.a. 132.b. Act.2 d.
e Mat.1.d. Rom.1.a. 2.Tim.2.a.

2. And euen as the same Gods-sonne [namely / the like Beeing of the said God who liueth for euer] was from the Beginning, the First / whome [f] God finished all his Workes by / So is Hee also the Last [that is to saie / the Perfection] of all those things which God hath promised, by Moses and his Prophets / according as it is written therof. [g] In whome, the Lawe and the Prophets ceasse or be fulfilled.

f Ioh.1.
g Rom.10.a. 1.Cor.13.b. Gal.3.c.4.a. 5.a.

3. INasmuch then as the Lawe & the Prophets, were, in the same Sonne of God, in tymes past, fulfilled in Israel: and did ceasse in the same Sonne [h] the Lorde Iesus Christ: who is the [h] End or whole Summe of the Fulfilling of the Lawe and the Prophets, to the Confirming of the Promises of God the Father / Therfore did God

h Rom. 10.a. 12.b. Gal.1.b. 2.Tim.1.a.

God then also at the last ; at the End or Fulfilling of his Lawe and Prophets, i speake vnto the People of Israel, and to the Beleeuers of his Word, by the same Sonne: testifying/ how that all is k His: Which Sonne He hath appointed for an Heire of all Things: and l the same beareth all Things with the Word of his Power. and He is vnto vs a Cleansing of our Sinnes, through himselfe.

i Heb.1.a.

k Deut.7.b. Eph.1.b. 1.Pet.1.a. l Heb.1.a.

4. This onely-borne Sonne of God the Father, is giuen to the Children of Men/ To thend they should be m grafted into his Spirit [which is the holy Spirit of Loue.] & ; in their Mynds, be n of-one-beeing therwith.

m Rom. 11.c.

n Ioh.15.a.17 c. Eph.3.b. 2.Pet.1.a.

5. Through which holy Spirit, the same Sonne of God : Iesus Christ : hath also promised his Beleeuers/ that the Trueth of the Life, should nakedly and cleerly be o manifested vnto them/ wherby at the very last ; to a Conclusion of all godly Things; they in like maner might declare the Loue the most brightest Day-light: and through the same true Light : Gods most holyest Being : drawe all People that haue any Desire towards God, to the Vnitie of Peace vnder the Obedience of the Loue/ To thintent we all which loue God & his Righteousnes, should ; in these last Daies ; knowe and vnderstand in all things, the Mynde of God, in perfect Cleernes. and through the holy Spirit of his Loue, walke in all Trueth/ As in a true Light of the godly Cleernes/ according to the Promises : euen as God also hath spoken the same, through the Sonne: whome He made Heire, euen of all that is Gods, p For all what the Father hath, is His.

o Ioh.14.c.15 c.16.b. Act.1.b.

p Mat.11.c. Lu.10.c. Ioh.3.16.b

But

6. BUt because of his Longsuffering (that his Goodnes might be knowne in the Loue: and that none ; through His-defalt ; might misse of the Fullnes of the Life) He hath spoken thus in tymes past / for to establish it in the last tyme. B

7. I haue (saith [q] the Lorde Iesus Christ) yet many things to say vnto you : but ye cannot beare them now. Howbeit when the Spirit of Trueth shall come / The same shall leade you into all Trueth. For He shall not speake of himselfe: but whatsoeuer He shall heare, thatt shall He speake: and He shall shewe you, thatt which is to come. He shall Glorifie Mee: For He shall receiue of myne / and shewe it vnto you. All what the Father hath / thatt is Myne. Therfore haue I said: He shall receiue of Myne / and shewe it vnto you. q Ioh. 16. b.

8. LO / All this Loue, doth God now ; through this new Day / or Light of his fatherly Loue ; shewe on vs / for to drawe our Spirit ; in Him ; out of the earthly, lying, and deadly Beeing / vnto his Loue, in the heauenly true Life, which is euerlasting.

9. Which his Loue, [r] is the perfect Beeing of God and of Christ and of the holy Ghost / which heertofore was [s] promised, for-to-com in the last tyme: and it is the true [t] Ierusalem, which is now in the last tyme, com-downe vnto vs from Heauen / and the perfect Fruite of Righteousnes, where the Sunne of Cleernes doth neuer go-downe / According as God hath spoken in tymes past, by the Mouth of his holy Prophets: who haue all likewise prophecied of this Saluation / to thintent that all People ; to the Vnitie of Heart r Ioh. 17. c. 1. Cor. 13. 1. Ioh. 4. b. s Esa. 2. 60. a. 61. 62. t Apo. 21. a.

Heart in the Loue; should haue a sure Hope towards God and towards their Saluation.

10. BVt; alas; it seemeth that this Beleefe and Hope to thissame, is by Many
v Ier.5.a.7.c. 1.Tim.1.4.a v forsaken: or els the Saluation and the Trueth is not well vnderstood/ for to hope theron.

11. For there are founde with Many, sundry diuided Testimonies: and euery one in His; or the most parte; will defend, that his Testimonie is brought-forth, by the Spirit of Trueth. But among these, there is founde great Fayle by Many: wherby Many are made doubtfull
z Mat.24.b. in their Beleefe. x and becom cold in their Zeale to the Good. And by-meane of their Dissensions/
y Iu.17.c.21. y which they haue stirred-vp/ and do yet dayly stirre-vp among themselues against eth-other/ Many knowe not/ what they shall hope-for or beleeue.

C 12. WHerfore/ for the Vnities sake in the Loue; Ye Children of Men; lay-downe your Contentions, vnder the Loue: and haue regarde vnto Gods Promises/ and to your Calling: and incline likewise your Hearts to the Obeying of the Loue and of the Requiring of her Seruice.

13. For in the Obeying of the Loue and of the Requiring of her Seruice, ye shall becom of-one-mynde, and shall knowe, that there is no
a Eph.4.a. 1.Ioh.5.a. more but a one God or Father/ who alone, is onely good & almighty. no more but one Christ; with Him at his Right-hand: who onely is the euerlasting Mediator and Sauiour between God and Vs, out of him, no more but one Spirit/ who onely is true, and no more but one Loue/
a Col.3.b. a which onely is the Band of Perfection.

Amen.

14. Neuertheles/ the Gifts of God/ through the Spirit/ vnder the Obedience of the Loue/ are manifold. Likewise also the Seruices are manifold. Which [b] Gifts and Seruices/ are all to the Commoditie and Profit of the Communialtie. and are also all seruiceable to the Loue/ and to the Vnitie in the Peace. Howbeit/ it is all but [c] one Spirit/ that worketh all through the Seruice of the Loue. Which Seruice of the Loue/ is not ministred/ for to breake thatt which God hath spoken and promised in tymes past: but [d] to establish and accomplish it all/ according to the Scripture.

[b] Rom.12.c. 1.Cor.12.b. Eph.4.b.
[c] 1.Cor.12.b.
[d] Mat.5.b. Rom.3.d.

15. Therfore let none of Ours (whose Soules stand subiect vnder the Loue) take-vpon him [e] to contend against any for any of the Gifts of God/ which are of God gratiously-bestowed vpon them. nor for the Seruices or Ceremonies cause/ which any man obserueth or publisheth/ Albeit the same be manifold.

[e] 1.Cor.3.a.4 a.11.b.

16. For it is not for vs/ to contend or striue against any/ for the Gifts cause which any man receiueth of his God. neither to contend against any mans Seruices or Ceremonies/ which he vseth/ to the Trayning-vp and Edifying of the People: Except (as it is conuenient/ and edifiable/ to further the Peace) that they do all/ stand subiect vnder the Loue and her Seruice.

17. For One hath this Gift: and [f] with the same/ he is seruiceable to the Communialtie/ to a Vnitie of Heart in the Loue. An other hath an other Gift: and it is also seruiceable to the Communialtie: And yet-notwithstanding they are all vsed/ to the Loue/ and to the Concorde/ in their Seruices.

[f] Rom.12.b. 1.Cor.12.b. c. Eph.4.a.b. 1.Pet.4.a.b.

More-

18. Moreouer / Some vse one kynde of Seruice/or such-a-maner of Ceremonies: and Some againe / other Seruices or Ceremonies / wherwith they traine vp the People / to the Making-knowne of thatt Righteousnes vnto them which God esteemeth: and they are also seruiceable to the same: And all likewise are done / to the Loue and her Concorde.

D 19. Therfore / seeing the Gifts of God / and the Seruices / are manifold / we let them stand free to euery-one / and do not contend against them / So far-forth as they stand all vnder one God: and that they do not exalt their Seruices and Gifts / aboue the Loue and her Seruice: but do submitt themselues all therunder. and do likewise confesse / that God onely is the Lorde / and onely giueth / in his Seruice of Loue the godly Gifts.

20. Wherfore let no man contend with his Gifts or Seruices / nor let no man make any Breach therwith / in the Communialtie of the Loue: but g praise God / in all his Workes. And thatt all / to a Vnitie of Peace in the Loue.

g Psal. 34. 1. 103. 104. 2. 145. 2.

21. Lo / Such a Vnitie / do the Seruices, Ceremonies, and Gifts of the one-onely holy Spirit of Loue serue vnto / all to the good Life and Peace: and if we be all mynded to the good Life / and to the Peace / then shall no mans Seruices or Ceremonies be offensiue vnto vs: neither shall we contend or wrangle for them.

h 1. Pet. 4. b. 22. For euery h Father of a Familie vnder the Loue / hath doubtles the Libertie / in his Familie / to vse Seruices and Ceremonies / according as he perceiueth out of the Testimonies of the holy Spirit of Loue / that they are most-profita-

ble

blest or necessariest for his Houshold, to the Life of Peace / for to kepe his Houshold therby, in Discipline and Peace: Trayning them vp therwith, that they may learne to practise and vse [i] that whith is right and equall / For to manifest vnto them therby, the true Righteousnes which God esteemeth. i 1.Cor.14.d. Phil.4.a.

23. IF any man therfore hath obteyned in the Obeying of the Doctrine of the gratious Word and his Seruice of Loue, any Gifts of God: or if any man hath any heauenly Reuelation: or if any man vse any Seruice of the Priestly Ordinance / Let him with vs be seruiceable to the Loue therwith / to thintent it may all, be agreeable with the Loue / and may all be done to Concorde, in the Seruice of Loue, and not to Strife Dissension or Schisme / To thintent that the Good Life, in all Loue and Peace, might be lyued vnder one Head [k] the liuing God / and one lyke King [l] according as in tymes past it was prophecied therof.

24. The same Life in the Loue, is the Life and very-like Beeing of almightie God: namely / Christ, the gratious Word of God the Father: (by whom [k] God made all that is any thing.) It is also the One-onely holy Spirit of the Prophets: vnto the which / all Spirits of the Prophets / and all Seruices, that come out from God, [l] are subiect and seruiceable, to the Loue. and onely mynded to the Peace & Life. For God is no God of Discord: but He is a God of Peace. k Ioh.1.a. l 1.Cor.14.d.

25. FOr asmuch then as the God of Heauen / E doth now shewe his Mercy on vs: and doth dayly disclose vnto vs, the Thing that so many Daies hath ben [m] hidden / Therfore let vs m Eph.3.a.

likewise with Thankfullnes/ and with submitted Obedience to the Loue; [n] take-heed in the Spirit/ to the godly Grace: and not be slacke of slowe/ to murder the Good: but [o] teach one-an-other the Hand/ and be seruiceable to the Loue/ with Helpfulnes to the Vertue/ that the Seruice of the Loue be not hindred [p] nor euill-spoken of.

n 2. Cor. 6 a. Heb. 12. b.

o Eph. 4. b.

p 2. Cor 6. a.

26. AND seeing such heauenly Reuelations, are by Gods Grace to Mee; Vnworthie: committed, and according to the Mention of the Writings; which through the Grace of God, are com-forth or sent-out by Mee HN, vnder the Obedience of the Loue; are opened, and graunted Mee to be knowne and [q] vnderstood/ because I likewise should reueale the same in the World/ Therfore do I also witnes the same among the Children of Men indifferently out of the Inclination of Loue/ to thintent that Vertue and Vnitie may growe and multiply.

q Eph. 3. a.

27. And these my Testimonies of Trueth, shall also vnto Those (which now are / and heerafter shall come) be, to a right Discerning of the vpright and louely Life/ to as many as beleeue the same/ and be comprehended, in the Loue. For among them, shall this Seruice of Loue to the same Life; according to the true Beeing; euerlastingly proceed-on out of the Loue/ according to the Promises.

28. BEhold ye Beloued, concerning all this which is [r] reuealed to me by the liuing God/ & which I haue testified & published out of his holy and gratious Word/ I haue no other Glorying/ but [s] in God the Most-highest/ in the Light of his true Beeing/ and in his heauenly Reuelations/ euen as it is sufficiently testified.

r 1. Thes. 1. b.

s Ier. 9. c. 1. Cor. 11. a.

Out

29. Out of which Reuelations of God, I shewe my Seruice, out of the Inclination of Loue; vnto all Those that affect the Loue / To thend we might with-one-consent be mynded to the Loue / for to [s] drawe euery Vnderstanding vnder the Obedience of the Loue & her Seruice. [s] 2.Cor.10.a.

30. In the same Seruice, standeth also all my Hope and Confidence in the liuing God, and my Saluation, in his Christ. Which Christ standeth-firme for vs, [t] to a Reconcilee; before God the Father/and in the Seruice of his Loue, euerlastingly / that, through the same Seruice, our inward Mynde, should stand free and firme in God and his Christ, and not be tyed to any thing besides, without the Communion and Seruice of the Loue/whether to the Sinne/or els to Men/ neither to any created or elementish Things/nor yet to any earthly or worldly Things / Wherby with-one-accorde we might liue boldly in God the Most-highest, with the Communialtie of the Loue. [t] 1.Ioh.2.a.

31. With these, despise I none in his Vnderstanding/whether he be great or smal/ That euery-one (as right and meete it is) may giue his Vnderstanding [v] captiue/ or suffer it to be plucked, vnder the Obedience of the Loue: and likewise do that [x] which is iust and equall. For who can refuse the Loue / or with-hold himselfe from her Seruice/ if so be he loue the Good? F [v] 2.Cor.10.a. [x] Phil.4.a.

32. Doubtles / whosoeuer refuseth the Loue / and with-holdeth himselfe from her Seruice / or, with his Vnderstanding, is against it / the same-man sheweth therby, that he is without-vnderstanding. and not mynded to Concord in the Loue: and moreouer, that his Heart thinketh

not vpon the Good, which God esteemeth, but rather, vpon his owne Good, which he hath chosen to himselfe. But whoso are fully affected to the Loue and her Seruice, and vnto all that is iust and equall / and do vnpartially submitt themselues vnder the Obedience of the Loue, vnto them am I inclined.

33. For with them, doth my Heart desire to liue, in such a Life as is iust and reasonable / [y] louely / and peaceable, and with them, in like Obedience vnder the Loue, to stand obedient in the same Life / [z] to al Vnitie of Heart, in the Loue.

[y] Phil. 4. a.

[z] Eph. 4. a.

34. BEhold / The true Christians or Israel, the People of the Lorde, are euen in thissorte mynded with vs. And ther are no other Christians / nor Jewes / nor House of Israel, nor People of the Lorde / but those that stand subiect with vs to the Loue with-one-accorde / and ouer whom the Loue is likewise the Head: who with vs also, are not partiall or diuided with this or thatt, which is earthly or visible.

35. Therunto in like-maner is the Seruice of my Wryting: namely / to the right Stocke of Life in the Loue, and not, to contend or to striue against any. And I do not knowe, that I haue written against any mans Dealing (so far-forth as the same is according to the Trueth. & out of Loue.) Neither haue I named any Faction by Name, for to contemne them, nor singled-out any Persons particulerly, wherby to reproach them, neither reuiled any mans Religion, for Heresie, but haue called and inuited all men, to the Vnitie of Heart in the Loue. The which is the Blessing of all Generations of the Earth / according to the Promises, made to the Fathers.

Ther-

36. Therfore let euery-one glaſſe himſelfe/ and looke, how neere his cauſe is right: and ſo giue-ouer his Vnderſtanding to the Obedience of the Loue: (For therin conſiſteth the vpright Beeing:) To thintent that all may through the Loue and her Seruice; [a] be renewed, and the Corruption reigne no more: but that the vpright Righteouſnes which God eſteemeth, [b] may come-to-light/ according to the Promiſes.

a Eph. 1. 2.

b Eſa. 60. 61. 62. 2.

The XXV. Chap.

1. The Authour concludeth this Introduction, with his Deſire and Requeſt to all that reade or heare his Wrytings, That they apply themſelues vnto thatt, which is ſet-forth therin. 3. It is much happier to be among the Lowly and Sorrowers for Sinne: then to be with the Proude and Diſſolute. 6. A Menacing of the Obſtinate. 12. The Rewarde of the Righteous: and the horrible End of the Rebellious.

HEerwith, yee Beloued, wee A will cutt-of/ and end this Introduction to the holy Vnderſtanding of the Glaſſe of Righteouſnes. And we deſire of all thoſe that reade or heare our Wrytings of the godly Teſtimonies/ and likewiſe of all thoſe that haue any Deſire to the Trueth/ and do humbly apply themſelues to thatt which is witneſſed by vs/ and do ioyne with vs in all Vprightnes, vnder the Obedience of the Loue/ to the intent that the Loue may beare the Dominion/ and rule in vs to a one-mynded Communion, in one amiable and godly Life/ That they will not take it grieuously, to ſuffer Contempt, Heauynes, or An-

guilty: for a little while: with Those that loue the Righteousnes: but-rather stand alwaies mynded (whether it be in Prosperitie or Aduersitie) to be ioyned to the Mynde of God, in all Loue / Euen as the same, vnder the Obedience of the Loue, is plainly and cleerly described: according to the Life that abydeth for euer; in the Glasse of Righteousnes.

2. The almightie God graunt vs his Grace: and strengthen our Myndes to the same / a in the Vnitie of Loue and Peace: And in likemaner, all lowly Hearts / that hope vpon the Righteousnes / and suffer Heaupnes, for the Sinnes cause.

a Eph. 4. a.

3. It is surely much happyer to be among the lowly Hearts / where b is Heaupnes and Sighing, for the Sinnes cause: c where Exhortation to Amendement. and Instruction to the Knowledge of God and Christ, is: and where men, out of Loue: d reprehend the Blyndnes of the Heart, for the Righteousnes sake / Then to be among the Haughtie / where the flattering Lippes of the Vngodly, and the Dissolute, Stowt, or Vncircumcised of Heart, are: where men embrace all Gladnes, Commendation, Praise, and Honour of Men, and not the Honour of God.

b 2. Cor. 7. b.
c Mat. 18. c. Rom. 15. b. 1. Thess. 5. b. Heb. 3. b.
d Prov. 27. a.

B 4. Wherfore haue regarde heerunto: and awake to the Good. For behold: It shall in his Tyme be found / that the Endurers or Sufferers (who nowe for the Sinnes cause, beare Heaupnes, Sorrowe, and the Crosse: and who, out of the Loue of Righteousnes, endure-out such Things) shall be turned to a c godly Joyfullnes: Where contrariwise, all Despisers of the Righteousnes which now reioyce them-

a Isa. 60. 62. 66 3. 4. Esd. 2. c. Ioh. 16. c.

themselues in Vngodlynes (howe euilly soeuer they do it) shall be turned to [f] grieuous Sorrowe and Payne. Yea / [g] horrible it is to remember, the Rewarde of the Vnrighteous or wretched Men / which is for-to-com vpon them. f Mat.25.d. g 4.Esd.5.a. Apoc.11.a.22.b.

5. O How happie is That man / which toyneth himselfe to the Word of the Lorde, in his Seruice of the Loue / and [h] turneth him away from the Euill: which [i] beareth his Iudgement: and so setteth himselfe downe in the Du[k] which receiueth Wisdom / and Instruction to Vertue: that loueth the Righteousnes: and [l] refuseth not the Chastening of the Lorde / that he may be vpright of Heart, before God! For it shall go-well with him, in this Way of the righteous Iudgement which God nowe bringeth ouer the whole Earth. Yet passing-thorowe great Daingers of his Saluation. h Esa.2.b.56.a. Mat.18.a. i 1.Cor.11.d. k Pro.2.4.8. l Prov.3.b. Heb.12.a.

6. H Owe will it go with you then, [m] O ye Sinners and Sinneresses / which receiue [n] this transitorie Life, for your Delight / & keepe God out of your Hearts / and haue not once borne Sorrowe nor Heaupnes, for your Sinnes? m Prov.11.d. 1.Pet.4.b. n Sap.1.a. 2.Pet.2.b. Iude.1.b.

7. Where will yee then hyde yourselues, ye Haughtie, ye Couetous, and ye Proud-men: and all ye arrogant Self-wise / that now will not submitt nor giue-ouer your-selues to Obedience, vnder the Seruice of the Loue of the gratious Word? [o] What-profit I pray you; will your Pride and your Riches then peeld or bring you? o Sap.5.b.

8. Who[s] thinke ye; will then haue Compassion on your Miserie, yee which now with-hold yourselues from the Obedience of the Doctrine and Requiring of the gratious Word / and make yourselues common with the worldly Mynded /

and with those that oppresse the Little-ones: grieue the Consciences of the Simple: and betrap, persecute, and spill [p] the innocent Bloud?

p Ezek. 22.2.

C 9. OH! I am astonied whiles I thinke vpon the horrible Being of the Vngodly: the wicked peruerse Nature that will not conuert.

10. Oh! how horrible and fearfull shall it be vnto him, that shall behold it with his Eyes? Yea, what Misery and Wo commeth ouer him, that shall tast, beare, and be tormented with the same eternally!

q Prov. 15.b. 16.2. 17.2.

11. THerefore [q] much better, in this daingerous Tyme, is a Little in the Feare of God, with the Righteous, then Superfluitie, with the Vngodly. It is also much better, to suffer or endure Pouertie, Shame, Reproach, Affliction, Heauynes, Anguish, and Contempt, [r] with the Children of Peace, whith haue regarde on Gods Righteousnes, according to his Promises, then to haue all the Delightes or Pleasures, with all the Honour, Riches, and Triumphs, of this World.

r Heb. 11.c.

12. For the Reward of the Righteous redowndeth [s] to Gods Glory: but the Recompense of the Vngodly of the wicked World, with all Vnbeleeuers or Resisters of the Good, [t] shall with Confusion, perish in horrible Calamitie, and with Miserie: It is true.

s Prov. 11.b. 29.5.b.

t Apo. 21.8. 22.b.

Take it to Heart.

Loue ye the Vertue feruently,
Giue God his Honour due:
Delight therin continually,
Thatt is his Doctrine true.

CHARITAS EXTORSIT PER HN.